WORLD CALL

They Built a Church in Five Weeks

—Louise Moseley

A Soup Kitchen Paid Off

—Mrs. Fidel Reyes

Thank God!

—Franklin C. Fry

November, 1953

Price 20 cents

November, 1953

Vol. 35 No. 10

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The Chicago Historical Society helped document this picture of a typical early Chicago family Thanksgiving observance during the first half of the nineteenth century. Costumes, coiffures, decorations, and table service are authentic for the period. The photo is from Religious News Service.

In addition to Thanksgiving features in this issue, the major emphasis is on Christian education.

Hidden Answers

1. Who is Roy G. Ross?
2. What is becoming nearly a lost art in America?
3. Who discovered physical skills they had not known about?
4. How does the Pharisee's prayer fit into Thanksgiving?
5. Does the minister have any responsibility for the educational program of his church?
6. What begins on November 30?
7. What important meeting was held in Switzerland last June?
8. How much money have Disciples sent for Japan flood relief?
9. What makes the Mexican Church in Kansas City a family church?
10. Who is Mark Njoji?
11. What does the Week of Compassion have to do with Greek earthquakes?
12. Who is Robert Crawford?

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Global Highlights

News of the World Through the Eyes of the Church

Protestant Unity Advocated At Presbyterian Meeting

UTRECHT, THE NETHERLANDS. (RNS).—Pleas that Protestants throughout the world unite to end church divisions were voiced by many speakers at a meeting of the Eastern Section of the World Alliance of Presbyterian and Reformed Church held in nearby Woudschoten.

Dr. Ralph Waldo Lloyd, president of Maryville (Tenn.) College, and secretary of the Alliance's Western Section, urged that the Alliance undertake "a serious study of the divisions of Protestantism in various countries to determine whether they are justified by conditions."

National Council Hits Charges Against Rabbis

NEW YORK. (RNS).—A resolution sharply criticizing the House Un-American Activities Committee for publishing unsupported charges against two distinguished Jewish rabbis, now dead, was adopted by the General Board of the National Council of Churches at its regular bi-monthly meeting here.

Describing the Committee's action as "reprehensible," the resolution said that it was "in utter disregard of the American tradition of fair play" and constituted "yet another example of the abuse of the Congressional investigative process."

The church leaders said Rabbis Stephen S. Wise and Judah L. Magnes were "revered not only by their co-religionists but by millions of other Americans familiar with their records, their real passion for social justice and their significant contribution to the national welfare."

Assemblies of God Back Clergy Social Security

MILWAUKEE, WIS. (RNS).—Social security for ministers and missionaries was favored by the general council of the Assemblies of God, America's largest Pentecostal sect, holding its 25th biennial convention here.

A resolution expressing approval of proposals to include clergymen in the federal pension plan was adopted after a short debate in which a few of the 2,500 delegates protested that such an action would violate the separation of church and state.

Cavert, Ross Named To Fill New Posts

NEW YORK.—Samuel McCrea Cavert, general secretary of the National Council of Churches since its formation in 1950, has been elected executive secretary of the United States Conference for the World Council of Churches, according to an announcement from the executive committee of that body which met here in September.

Dr. Ross

Dr. Cavert

In a similar action by the executive committee of the World Council of Churches, meeting recently at the World Council headquarters in Geneva, Switzerland, Dr. Cavert was made the executive secretary for the United States of the overall World Council body.

He will thus have responsibility for the work carried on by the 31 American churches which are members of the World Council; and he will also be a member of the world staff which represents 161 member churches in 48 countries.

Roy G. Ross, associate general secretary of the National Council since its formation in 1950, has been named by the General Board of the National Council to succeed Dr. Cavert as the Council's general secretary. Dr. Ross has served as national director of young people's work for the Disciples of Christ and as an executive secretary of The United Christian Missionary Society. For 15

Fraternal Worker Visits Missions Building

—Photo by Louise Moseley

Dr. Carleton L. Lee (center), chaplain of Tuskegee Institute, visited Missions Building in Indianapolis before sailing on Oct. 8 for two years service with the World Council of Churches as a fraternal worker. Dr. Lee has a Ph. D. degree from the University of Chicago in the field of ethics and society. He will make his headquarters at the Gossner Mission at Mainz-Kastel, Germany, working with Pastor Horst Symanowski. He is sponsored jointly by the Disciples of Christ (through Week of Compassion funds), the Congregational Christian Service Commission (of which communion he is a member), and Tuskegee Institute. At left is James A. Crain, executive secretary of the department of social welfare of The United Christian Missionary Society; at right is C. O. Hawley, executive secretary of Unified Promotion for Disciples.

Disciples Visit Europe

Above are three members of the Sherwood Eddy Seminar shown as they visited World Council of Churches headquarters at Geneva last summer. From left to right, Harrison McMains, pastor of First Christian Church, Atlanta, Ga.; Mrs. Nancy Turner, who has served as state secretary of Christian Women's Fellowship in both Georgia and Ohio; and George Wascovich, pastor of First Christian Church in Mobile, Ala.

years prior to the National Council's establishment he was executive secretary of the International Council of Religious Education, Chicago.

Dr. Ross and Dr. Cavert will assume their new duties in February, 1954, when Dr. Cavert's retirement as general secretary of the Council takes effect. He has given thirty-five years of service to the National Council and the Federal Council of Churches, which was one of the 12 interdenominational organizations merging into that body in 1949.

1953 Upper Room Award Goes to Jesse M. Bader

NASHVILLE, TENN.—The 1953 "Upper Room Award" for Christian leadership was presented to Dr. Jesse M. Bader of the National Council of Churches at a banquet in his honor at the Hotel Statler, N. Y., on Oct. 2.

"Dr. Bader was chosen because of his many years of leadership in the cause of evangelism and devotional life, and his sponsorship of the annual observance of World-wide Communion Sunday by Protestant denominations," said Dr. J. Manning Potts, editor of *The Upper Room*, international daily devotional guide.

Dr. Bader is executive director of the National Council's Joint Department of Evangelism and an ordained minister of the Disciples of Christ.

Disciple Chaplains Get Bronze Star Medals

WASHINGTON, D. C.—Two Disciples of Christ chaplains were among the group of 11 Roman Catholic and 8 Protestant chaplains to receive awards of Bronze Star medals in connection with service in Korea it was announced here by the Department of the Army.

Maj. Hugh C. Busby of Sedgwick, Kans., and Lt. Dearl D. Richardson of Iowa City, Iowa, were the two Disciple chaplains honored.

Swiss Theologian Joins ICU Staff in Japan

TOKYO.—Dr. Emil Brunner, noted Swiss Protestant theologian, has arrived here to join the faculty of the new International Christian University at Mitaka where he will be professor of Christianity for the next three years.

Prior to taking this position, Dr. Brunner was a professor at the University of Zurich where he had taught theology for thirty years. He is one of the most widely read and influential theologians in Europe today.

Garbett Urges Admission of Communist China to UN

LONDON. (RNS).—A plea for the admission of Communist China to the United Nations was made here by Cyril Forster Garbett, Archbishop of York, in his monthly diocesan letter.

"It is inconceivable that a vast nation such as China should be permanently excluded from the United Nations if she wishes to become one of its members," Dr. Garbett said.

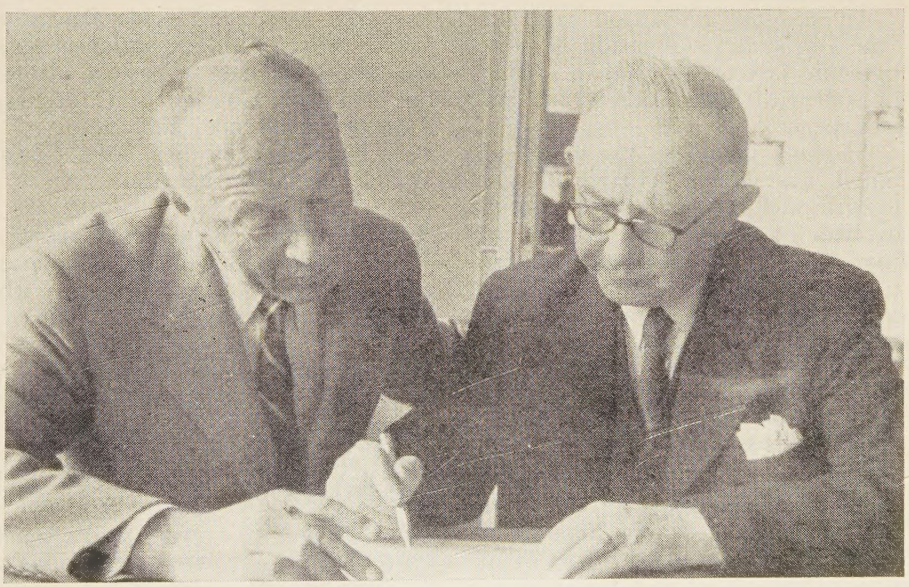
The archbishop paid tribute to American success in saving Europe from communism and to "the nobility with which Americans bore the brunt" of the Korean struggle but said that other nations participating in these actions had "the right to be consulted before vital decisions are reached."

Christian Education Assembly Will Meet in Germany

NEW YORK. (RNS). — The World Council of Christian Education and Sunday School Association will hold its next General Assembly in Frankfurt, West Germany, July 6-9, 1954, the organization's Board of Managers decided here.

Dr. Luther A. Weigle of New Haven, Conn., chairman of the Assembly, said the Frankfurt meeting would be followed by a four-day European Sunday school convention at nearby Stuttgart.

WCC Committee Members Confer at Geneva



Above, two members of the executive committee of the World Council of Churches confer during the meeting of the committee at Geneva, Switzerland, last summer. At left is Dr. O. Frederick Nolde, secretary of the Church Committee on International Affairs of the World Council of Churches and the International Missionary Council. At right is Bishop Eivind Berggrav of the Lutheran Church of Norway.

WORLD CALL

Special Days

Nov. 1—Reformation Sunday
American Missions Day

Nov. 6—World Community Day
(Women's Observance)

Nov. 8—Men and Missions Sunday

Nov. 22—Thanksgiving Sunday

Create New Fund for Church Women's Work

NEW YORK. (RNS).—A Fellowship Fund to provide support for interdenominational women's work has been established by the National Council of Churches' general department of United Church Women.

The fund will be maintained by contributions from church women throughout the United States.

Mrs. James D. Wyker, U.C.W. president, said the fund plan has been endorsed by the presidents of national women's organizations of 16 Protestant denominations.

"Creation of the fund was dictated," Mrs. Wyker said, "by the need for greater support of cooperative programs."

Methodist Youth Conference Takes Anti-War Stand

KANSAS CITY, MO. (RNS). — The National Conference of Methodist Youth went on record at its 13th annual meeting here as holding that "Christianity and war are inherently incompatible." This position reaffirmed a stand taken by the group at its meeting last year.

An adopted resolution said that "the Christian's obligation is to oppose the way of war and to identify himself with those forces which truly seek peace."

At the same time, the resolution noted that the Christian position toward war varies according to the dictates of conscience. It affirmed that "both conscientious participation in and conscientious objection to war may be natural outgrowths of the Christian faith."

Disciple Minister Elected National Legion Chaplain

CORDELL, OKLA.—Tom B. Clark has resigned as pastor of the Christian (Disciples) church here to devote his full time to the post of national chaplain of the American Legion. He was named to the post at the recent national convention of the veterans' organization in St. Louis, Mo.

Dr. Clark will make his headquarters at Buffalo, Okla., where he occupied a pulpit before coming to Cordell two years ago, but will spend most of his time travelling about the country in the exercise of his new responsibilities.

The new Legion chaplain in 27 years held pastorates in Gallatin, Tenn.; Rogers and Little Rock, Ark.; Los Angeles, Cal.; Waco, Tex.; and Buffalo and Cordell, Okla.

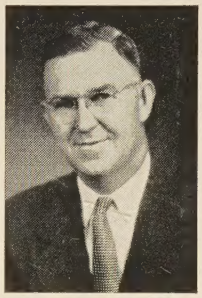
2,500,000 Copies of Revised Bible Sold

NEW YORK. (RNS).—Nearly 2,500,000 copies of the Revised Standard Version of the Bible have been sold since its publication a year ago, it was announced here by Thomas Nelson and Sons, the publishers.

William R. McCulley, president, said that in the history of the publishing industry no other book has ever made such a sales record.

Beneath the Spire

WILBUR WALLACE, 44, pastor of First Christian Church, Robersonville, N. C., was born at Earlington, Ky. . . . holds A.B. degree from Transylvania College, B.D. from The College of the Bible, and M.A. from The University of Chicago with major in church history . . . other pastorates: Wrightsville, Ga., 1934-39, when new church building was erected; Capital Church, Tallahassee, Fla., 1941-45; Northeast Georgia secretary-evangelist, 1945-48; Greenville, Ky., 1948-52, when educational unit was built and church remodeled . . . formerly president Florida Disciples Convention, president and secretary Georgia Christian Ministers, director Kentucky Council of Churches, director conferences and camps . . . a bachelor, his mother, Mrs. Clara Wallace, resides with him.



Mr. Wallace

* * *

MALI (MRS. BAMRUNG) ADIPAT, 37, is principal of Thailand Girls' School, Nakon Pathom, with 450 girls enrolled . . . born at Nan, northern Siam, married, 1943, Bamrung Adipat, Thai Mission extension evangelist; parents two boys, two girls . . . Mrs. Adipat teaches Sunday school juniors, chairman deacons and deaconesses, and vice-president Christian Women's Fellowship in Nakon Pathom Church . . . she came from Christian home, attended Nan Mission School, Chiengmai Mission School with two years of normal studies . . . school principal at Nan until conditions under wartime puppet government forced her removal to Bangkok . . . later in war began teaching at Nakon Pathom where she met Mr. Adipat.

Mrs. Adipat

* * *

WILLIAM JOHN HUGO is president of Louisiana Convention of Disciples . . . treasurer of First Christian Church, Hammond, he has served as board member, trustee, and finance chairman of Louisiana Christian Missionary Society . . . born in New Orleans, November 13, 1894, active in St. Charles Ave. Church there; educated in New Orleans public schools, Soule Business College, and La-Salle Extension U., of Chicago . . . married twice, father of two sons, William J., Jr., and Warren R., by first marriage . . . district credit manager Gulf Refining Co., New Orleans, 16 years before becoming firm's wholesale distributor at Hammond a decade ago . . . former Hammond Rotary Club president, later district governor; active Mason, a Knights Templer Commander and grand senior warden of Louisiana Grand Commandery . . . deeply interested in Shriner's and other aid for crippled children . . . likes to play golf.

Mr. Hugo

—BELL RINGER

WORLD CALL

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Trusted Leadership Assured

WITH the changes in the executive heads of the National Council of Churches of Christ in the U.S.A. and the United States Conference for the World Council of Churches both bodies are assured of an alert, competent and dedicated leadership. The Protestant and Orthodox churches of the United States, which make up the membership of these agencies of Christian cooperation, know and trust Samuel McCrea Cavert and Roy G. Ross.

As reported elsewhere in this issue, Dr. Cavert, for thirty-five years associated with the National and Federal Councils, will on February 1 become the chief executive in this country for the World Council of Churches. And in the National Council Dr. Ross follows Dr. Cavert with whom he has served as associate general secretary since the organization was formed three years ago.

Dr. Cavert's knowledge and experience in the wider areas of the church's life make him a particularly happy choice for his new post. He had an important part in the forming of the World Council and has been one of the most trusted advisors of this international body with 161 member churches in forty-eight countries. He will know his job from the start, even as he knows so well the spirit and purposes of the churches. It is especially fortunate that the World Council will have the benefit of Dr. Cavert's leadership as it prepares for its Second Assembly in Evanston, Ill., next August.

Dr. Ross comes to the general secretaryship of the National Council with a wealth of experience. Before his three years of service as Dr. Cavert's associate, he headed for 15 years the International Council of Religious Education. He carried chief executive responsibility in bringing out the Revised Standard Version of the Bible. Earlier, he gave eleven years to the work of religious education among Disciples of Christ, eight of these as executive secretary of religious education in The United Christian Missionary Society. He is known for his administrative ability and for his broad understanding of the life and work of the church of today.

The leadership of these two important phases of interchurch cooperation is in good hands, experienced hands, trusted hands.

The Churches, the Nations, and Refugees

ONLY in dealing with the refugee problem on a global basis is there hope for a real solution. This conviction was expressed in a letter to the Eighth General Assembly of the United Nations from the general board of the National Council of Churches of Christ in the U.S.A. The refugee problem, said the Council, is tragic enough in itself. But in addition, it is so contributing to unrest in many parts of the world that it threatens the peace and security of nations which have no refugee problem of their own.

The National Council speaks from knowledge of the facts. It has had an important part in setting up instruments of cooperation through which tremendous contributions have been made to the easing of the lot of vast numbers of refugees and displaced people. Christian people generally may be counted on to continue at this task, just as Disciples of Christ plan to carry on through their Week of Compassion. At best, however, these efforts are only partial.

The National Council's suggestion is that such a solution would be hastened by "the creation of international machinery to deal with this world issue on a world level." This suggestion is sound. Halfway measures, however, will not suffice. The problem calls for greater imagination and a more positive approach than the nations have thus far shown themselves to possess. It calls not for unilateral action but for a coming together of the nations of the world in a common endeavor to solve a common problem. Christian people of all nations should urge upon their own leaders a new positive approach to the problem of refugees as an obligation that is immediate and compelling.

Repression and Church Growth

PROTESTANTISM in the South American Republic of Colombia has had a rugged time in the past five years. Yet it has grown under difficulties. Colombia's Evangelical Confederation reports for these years: 42 church buildings destroyed, 110 schools closed, and 51 Protestants killed—28 by officials or police. But these days saw also: a 51 per cent increase in membership, 42 new churches, and weekly Protestant church attendance brought to over 50,000. "The blood of the martyrs is the seed of the church."

Editorial Correspondence from Germany

NOTE: The editor of WORLD CALL *returned recently from four weeks in Europe which took him to Great Britain, Germany, the Netherlands and Switzerland, where he attended an enlarged meeting of the executive committee of the World Council of Churches, held at the Ecumenical Institute at Celigny, near Geneva.*

THE visitor to West Germany who is able to compare the situation with that which existed just after the war and even with that of a year ago is impressed by the degree of economic recovery that has come. Even though cut off from the East, West Germany has developed so rapidly that its currency is now one of the soundest in the world, ranking next to the Canadian and U. S. dollars and the Swiss franc.

An Embarrassing Development

As a matter of fact, the prosperity of West Germany is such that it has come to be embarrassing to the Western powers. A well-informed Swiss told me that it is hard for the British and French to accustom themselves to West Germany's rapid progress. Seeing Germany outstripping their own countries in some respects, they raise the question as to who really won the war. Quite reasonably, they attribute this development to aid from the United States and to the fact that West Germany has not had to bear the terrific burden of rearmament at the same time she has been facing up to problems of reconstruction. All this adds to the wide-spread conviction among Europeans that a greatly increased arms program will hinder economic progress. Thus they are reluctant to accept war as inevitable and to gear their total life into a war economy.

When we speak of recovery in West Germany we must not forget that this at best is partial and relative. We must not overlook the fact that vast areas in German cities remain piles of rubble, bearing mute testimony to the strength and stability of that Germany which was and which might yet be had not its people accepted blindly and zealously the leading of men whose spirit of national and racial arrogance and whose promises of world mastery ended in disaster.

We need to remember too that in Germany—and elsewhere in Europe—the basic contribution in rebuilding is that made by the people on their own behalf. No amount of money given by someone else can bring about the reconstruction of Europe, though it can help if given wisely and in the spirit of comradeship. Only through the toil and sweat and sacrifices of the people can new and better life come.

The Frankfurt Area

My first stop in Germany this summer was in the region of Frankfurt-on-the-Main and included visits to Mainz-Kastel, Bad Homburg and Giessen. My host here was the Reverend Raymond C. Maxwell, Protestant Episcopal clergyman formerly from Hannibal, Missouri. Mr. Maxwell lived in Bad Homburg where he headed the Interchurch Aid office of the world Council of Churches. He has since moved to Geneva where he has taken over the responsibilities formerly carried by Robert Tobias in relation to the churches of Greece and Yugoslavia. His experience in Europe and his personal qualities well fit him for this assignment in which Disciples of Christ are especially interested because of their Week of Compassion ties with the churches of these countries.

With Mr. Maxwell I visited again the work of the Gossner Mission directed by Horst Symanowski in Mainz-Kastel. Here I saw another international youth work camp, such as that described in WORLD CALL of November, 1952, and learned of the second pastors' work camp held there this summer. Symanowski was happy over the coming of a new fraternal worker from America, Dr. Carlton Lee, who goes there jointly sponsored by Congregational Christians and by Disciples through their Week of Compassion. (See page 2)

The Heilsberg Community

On the following morning Mr. Maxwell arranged for Miss Gandjetzian, an Armenian Christian social worker who is now on the World Council staff, to take me to see Heilsberg, the remarkable center for refugee families built up under the leadership of Dr. Adolf Freudenberg and sponsored by the German churches. Aided by church loan funds, the people have built their own substantial houses and formed a Christian cooperative community. Near by was a well-managed training camp for boys and a series of apprentice shops also sponsored by German churches.

I also spent half a day in this area seeing other projects of the churches. I was accompanied by James Gardner, a Methodist fraternal worker from Raleigh, North Carolina, and Miss Weniger, a young German worker—both of them from the Frankfurt office of the World Council. With them and a Lutheran pastor from Giessen I saw two new churches. One large church and parish house nearing completion was equipped to do work of a community-wide nature and was already conducting a day nursery for children of working mothers. The other was a very simple structure called a *Notkirche.* I was impressed by its plain lines, modest proportions and simple beauty.

We saw also a village of new brick houses for families of displaced persons, sponsored and financed by the churches of the district. Most of those who lived here were German people (Volksdeutsche) from Czechoslovakia. The well-kept premises and abundant gardens spoke well of the people who were seeking here to build a new life out of the fragments of the old. I came from these days impressed both by what German Christians are doing for their own and by the quality of the fellowship shared with them by fraternal workers from other lands.

Berlin's Devastation

In Berlin the devastation wrought by war was far beyond anything I had imagined. Many of the old land-marks I had seen in 1913 and in 1937 were gone. Among them was the *Dom,* the cathedral church where the old royal family had worshiped. Though prac-

—World Call Photos

In the picture at the left, a Lutheran pastor from Geissen (facing the house), explains to James Gardner, Methodist fraternal worker from Raleigh, North Carolina, and Miss Weniger of the World Council office in Frankfurt how the German churches sponsored the building of a displaced persons' village made up of houses like the one seen here. In the picture at the right are seen some members of a group of Lutheran students from the U.S.A. as they drop into a Berlin social center sponsored by the Swiss church and hear the story of the work done there among refugees and displaced persons.

tically demolished, services are still held in its basement which cares for about two thousand people. The surrounding section, which is in the Russian sector of Berlin, bears little resemblance to the historic sites I had known.

Conversation in Berlin and elsewhere in Germany in mid-August often concerned the coming elections and the food distribution centers in West Berlin where civil authorities were giving food packages to people who came from the Eastern Zone.

Talk of Approaching Election

There was surprisingly little excitement about the election. Most people seemed to think that Adenauer's party would win. The reasons for this assumption had to do with the very simple fact that things were better and Adenauer was the leader and therefore responsible. It was clear that the election results would hinge not on policy but on leadership.

This was a disturbing consideration to people who feared a return to the age-old tendency to leave all in the hands of the strong man. The danger—if there is a danger—lies not in Adenauer, an elderly and incorruptible man, but in those who may come after him. More than one person warned me that Nazism is not dead in Germany. One said that it is common for people to blame everything on Hitler and then speak fondly of one or another of his old associates, saying: "Hitler was bad; but ..... was a good man."

There is enough of this attitude to give concern to people who love freedom.

Food Distribution in Berlin

On my last day in Berlin I visited one of the food distribution centers and mingled among the hundreds of quiet, orderly people who had defied the Communist government in coming for the packages offered them. With respect to dress and physical appearance, these people did not look much different from most of those I saw in West Berlin. This supported the statements made to me by well-informed people that, except for fats, there was no serious general shortage of food in the East. Also, as many pointed out to me, most of this food was going to those who needed it least—the able-bodied and those who had the means to come. The unemployed, the sick, the old and the very poor could not come in large numbers. But these more needy could have been reached, it was said, if only a fraction of these supplies had been made available for distribution to the needy by church and welfare groups.

Low Prestige of East Zone Authorities

It was agreed that all were glad for the extra food and that many had come partly to defy the authorities in the Eastern Zone. There is no question but that the prestige of these authorities is at low tide. Nevertheless, the use of food for propaganda purposes was not a success. Most people simply do not relish the idea of linking up propaganda with human need. Even as Jesus taught, almsgiving and trumpet blowing do not belong together:

"TAKE HEED THAT YE DO NOT YOUR ALMS BEFORE MEN, TO BE SEEN OF THEM; OTHERWISE YE HAVE NO REWARD OF YOUR FATHER WHICH IS IN HEAVEN. THEREFORE WHEN THOU DOEST THINE ALMS, DO NOT SOUND A TRUMPET BEFORE THEE, AS HYPROCRITES DO IN THE SYNAGOGUES AND IN THE STREETS, THAT THEY MAY HAVE GLORY OF MEN. VERILY, I SAY UNTO YOU, THEY HAVE THEIR REWARD."—*Matt.* 6: 1, 2.

—*George Walker Buckner, Jr.*

—RNS Photo

The Pilgrims set out for the new world primarily to escape religious persecution. Here they leave Delftshaven, Holland, in July, 1620, looking for a new home beyond the sea.

Thank God!

By FRANKLIN CLARK FRY*

GRATITUDE cannot be turned on like a faucet. Tearing November 25, 1953, off your calendar will only bring you to November 26. It won't automatically bring you to a true Thanksgiving Day.

Genuine appreciation has to be cultivated. A man has to think, first. He has to reflect, and even meditate. That's unusual in twentieth-century America. In fact, it is nearly a lost art. That's why the thanksgiving part of Thanksgiving has become almost bleached out for nine out of ten Americans. Question: Wouldn't it be healthier for the United States to abolish this traditional holiday rather than to set aside a date to thank God and then to forget all about him?

Let's turn a new leaf in 1953. Count up with me a few shining mercies, and no thankful Christian will be able to stay off his knees.

I

Thank God for God! Honesty compels us to begin with the good God himself in reckoning our blessings. How much is he worth—to you? You know him and I know him. Ever since childhood he has been the underpinning of our lives. You and I have no security, no long-term hope except for him. Can you imagine how blank and hollow the insides of our characters would be without him?

It's wrong, dead wrong, to take God for granted. More than one billion people alive in 1953 do not have such a solid foundation to build on. Granted, their souls need to be saved for the next world. They equally need his steadiness right now in this world.

Is it any wonder that so many non-Christian nations are floundering today and others have become downright devilish? No honest Christian can have an easy conscience as long as more than half of mankind is adrift without God. Let me say it abruptly. We can't even be safe!

It is a bottomless mystery why America and Europe should be the favored lands; why we should have the gospel while others don't. Nothing in our personalities makes us better fitted for faith. Our type is practical rather than spiritual. We are materialistic, not specially religious.

The one saving virtue that God saw in us may be our energy. If so, let's not fail him. For his sake and equally for our own, his kingdom must be strengthened—powerfully and fast.

On Thanksgiving Day 1953, how about the iron curtain countries? Try to picture a believing father and mother in Czechoslovakia whose children are being systematically poisoned against religion. Every time you take your own boys and girls to Sunday school, bow your head and give thanks. Christians under oppression love God most of all because they couldn't survive without him. Czech parents are like that, and Hungarians and Russians too. Yet every day they see their youngsters go off to school to be twisted and molded by atheists.

"Father Malenkov, who art in the Kremlin, thy kingdom come, thy will be done." "Religion is the opiate of the people." Godly fathers and mothers cannot do anything about it. Kindergarten and primary school children are trapped into repeating what their parents say to them about Christianity. A single unguarded sentence can bring doom. Such a life can be a living hell. Children inside the iron curtain are being made strangers and even enemies within their own homes.

I can't imagine anything bleaker than to live in a world of hydrogen bombs and trigger-happy maniacs without God; or anything lonelier than to live with split-up families and starved souls without God; or more dismal than to live with no Heaven over our heads and no moral standards under our feet—without God. Thank God for God.

II

Thank God for our forefathers! They were good, sterling Christians or we would not be what we are today. In the main they were better Christians than their great-grandchildren. The percentage of Amer-

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A Noted Churchman Offers a Four-Point Guide for Restoring A True Thanksgiving Spirit in the Hearts Of America's People

—RNS Photo

The Pilgrims landed in America on December 21, 1620. This painting depicts the hardy group of pioneers atop historic Plymouth Rock thanking God for their safe voyage.

icans who are church members is rising. But the percentage of each individual American that is consciously devoted to Christ seems to be falling.

That disturbing fact is clearly true in the field of biblical knowledge. For the past hundred years each generation has had a looser grasp on the facts of religion than the preceding one. The mental content of Christianity has become more and more blurred in most men's minds.

We Protestant Americans seem like a rich family that is living on a diminishing inheritance. All our accelerated religious education hasn't made up the loss. How long will Christian motives keep on irrigating American life if the water level of Christian convictions keeps on going down?

Thanksgiving Day is a good day to look back. Our forefathers (thank God for them!) set us a high example. Their noble characters don't make it harder for us to measure up in 1953. Memories of them make our Christian faith easier.

Momentum from the past is all that is keeping millions of desperate refugees from Eastern Europe going. Uprooted and nearly without hope, they look back at godly homes. New light comes into their eyes. New courage rises in their blood. Our American heritage should do no less for us.

Every Christian generation makes Christ more visible. I have seen my Lord better because I have seen him in my parents. So have you. It's all well and good to sing the familiar hymn,

"I wish that his hands had been placed on my head,
That his arm had been thrown around me."

The truth is that you and I are better off because we were not alive in Jesus' day. We probably would not have recognized him then! Now he is plainly in view in my own family album. Thank God for our forefathers.

III

Thank God for America! The best thing my ancestors did, like yours, was to cross the Atlantic. I shudder to remember that, at about the same time, when the first Frys migrated west more than two hundred years ago, others from the same villages migrated east. Both groups were looking for fertile farms. Some came to America, others journeyed to the Volga plains in Russia. Savage Bolsheviks exterminated the Volga settlements twenty years ago. My family is still alive and flourishing.

In late 1945, a cultured Dane said, "All my life my greatest sorrow has been that I have not had a son. Now I thank God for it. If I had a son I would tell him to get out of Europe at once. Europe is done." Copenhagen was bustling and prosperous again when I visited it this summer, but my gratitude that my grandfather-to-the-sixth-degree came to America has not lessened.

Nations can fool themselves dangerously by imagining that they are special favorites of God. Practically every country has fallen into that temptation at one time or another. Delusions of this type have led to very unpleasant results, to pride inside and a swagger outside. "Holy Russia" in the time of the Czars was one flagrant and tragic example. "God with us" was the proud shout of pre-1914 Germany. Some Englishmen have boasted that Britain is the "second Israel." Adoring talk about America is just as bad.

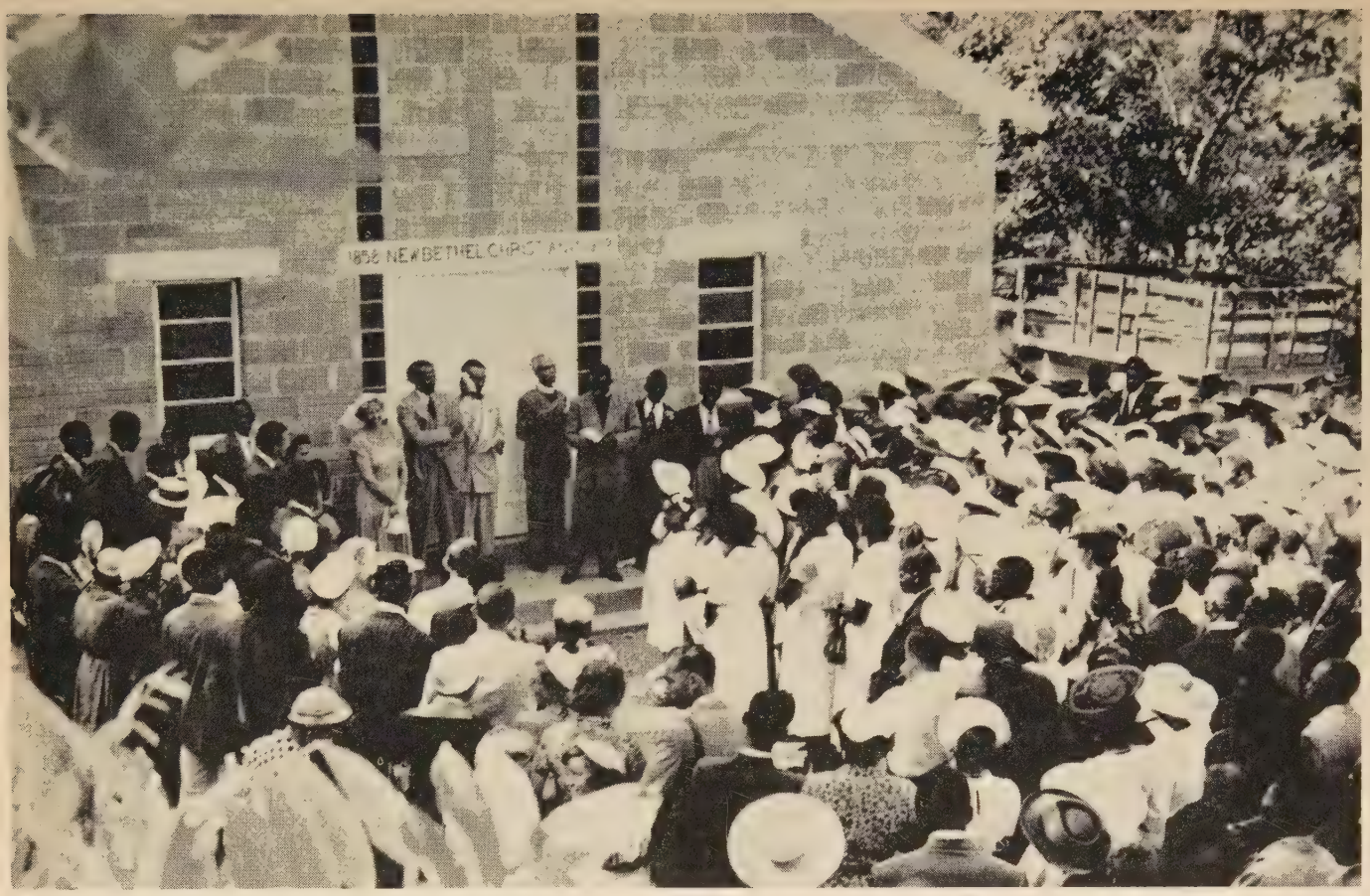
Just the same, we devoutly thank God for our native land. We would be less than Christians not to be grateful for America's religious liberty. That is another way of saying these two things:

1. Thank God there were enough strong evangelical Christians in the United States to write freedom of worship into the constitution in 1791.

2. Pray God that we and our children will be loyal enough, awake enough, reverent enough to keep it there.

"The Lord," says Psalm 121, "is thy keeper. He shall preserve thy soul." Always remember, he is the one and only protector of America, too. Let us repeat it to ourselves—once, twice, three times. God alone can

(*Continued on page 39*)



The New Bethel church building, completed by the work campers, was dedicated on July 26 in services shown here. After work was finished on this building, the campers helped Mr. Redding's crew clear land and lay foundations for the Mt. Zion Church.

They Built a Church in Five Weeks

By LOUISE MOSELEY*

ACTUALLY, they did more than build a church. American and Jamaican students who took part in the Disciples of Christ Jamaica Work Camp last summer learned that twenty-six persons of widely differing backgrounds could work together as a unit. They found that they had skills which could be developed by putting them to use. They did something for others which met a critical need. The Americans worked harder physically than they had ever worked before, and the Jamaicans discovered that not all Americans are wealthy tourists.

This was the first work camp to be conducted by Disciples of Christ at home or abroad, although Disciple students have previously participated in interdenominational work camps. Sponsored by The United Christian Missionary Society, the Jamaica project was planned by the departments of social welfare, religious education and Latin America (in which the Jamaica Mission is administered). Mission staff workers and pastors in Jamaica handled the local arrangements.

A lay couple from the Mirror Lake Christian Church in St. Petersburg, Florida, directed the camp. They were Prof. E. Lyttleton Noel, Jr., teacher of economics at St. Petersburg Junior College, and Mrs. Noel. The American work campers came from colleges and universities in eleven states. The Jamaican campers represented both rural and urban sections of the island.

Scholarship aid was given to several of the young people through the United Society, but most of them earned or borrowed the three hundred and fifty dollars needed to cover costs of travel, food and program items. While on the island, the campers were housed in a building which had been damaged in the savage hurricane of August, 1951. One of the missionaries arranged for the loan of this house through the Women's Federation, a welfare organization. The campers purchased cooking and eating utensils, first-aid equipment and other items necessary for running a household of twenty-six persons for six weeks.

Throughout the work camp period from June 20 to August 4 the duties of housecleaning and dining room service, group worship and recreation were or-

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WORK CAMP PHOTOS BY GLENN HAYES

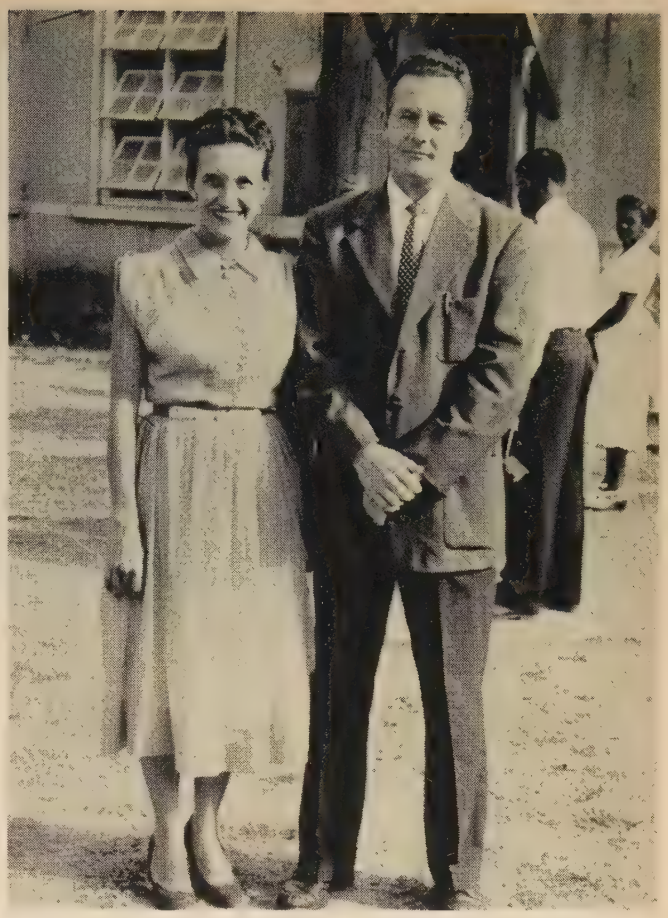
ganized by five camp committees. A general planning meeting of campers was held each Monday night. On two nights each week there was group recreation, and one night weekly a speaker was brought in to discuss various aspects of welfare and educational work in the British West Indies. On Saturdays there were sightseeing trips. A service of worship was held nightly; on Sundays at the invitation of the Jamaican pastors, the campers went out to the churches to speak and lead singing.

The most tangible accomplishment of the work campers and the ostensible purpose for holding the camp was construction of the New Bethel Church, which had been demolished by the hurricane.

In the two years since the storm, several church groups had been holding Sunday services in makeshift shelters put together from splintered timbers and bits of roofing left in the ruins of their former buildings. With funds sent by the American churches for Jamaica Hurricane Relief and Rehabilitation, Freeman Redding was sent to Jamaica to undertake necessary construction work, late in 1952. Building materials used by his crew and the work campers were provided with the rehabilitation fund. Church members came to help the campers and thus the hired crew was encouraged to work harder. People living in the vicinity stood about watching curiously as their neighbors worked alongside Americans, building a church.

Shortly before the campers went to Jamaica in June, the missionary builder, Freeman Redding, and his crew of laborers had cleared the land and started foundations for the New Bethel Church in a new site, nearer the homes of its members. Upon their arrival in Jamaica, the nineteen Americans were introduced to the seven Jamaican young people who had enrolled in the camp. At once, they all went to work on the building under Mr. Redding's direction, getting acquainted

Since the hurricane, Mt. Zion congregation has worshipped in this crude shelter beside the ruins of its church building.



Mr. and Mrs. E. L. Noel, Jr., were the work camp directors.

while they worked and lived together. Within five weeks they had completed the New Bethel building, witnessed its dedication and started construction on another church for the Mt. Zion congregation.

Most of the campers worked far beyond their physical capacity on a daily schedule that began at 4:45 a.m. and closed with lights out at 10:00 p.m. Although unskilled and inexperienced at construction work, girls and boys alike learned to use electric drills. They puttied windows, cut wire for cement forms, levelled ground, poured foundations, shovelled sand, filled gullies in washed-out roads, and became so dead tired that they sometimes fell asleep at meals.

It took the campers about two weeks to begin to work together as a unit, but by the end of the period they had developed a respect for their differing opinions. In the closing evaluation session the campers agreed that, while some things might be done differently another year, the work camp project should be repeated. They had seen the need for missionary work and found a concrete way to help meet the need. One of the campers later explained his own feeling about the project. "We found a new meaning in the line from the hymn, 'Join hands then, brothers of the faith.'"

EDITORIAL NOTE: *The Jamaica Work Camp proved so valuable that The United Christian Missionary Society plans to sponsor three such camps in the summer of 1954, one in the United States and two outside the country.*

Gravel and sand used for construction in Jamaica had to be dug from riverbanks, washed and hauled to the work site. "Earthmoving machinery" for these operations was the backs and arms of work campers and crew. Termite-proofing of all lumber used for the building was done by brushing strychnine into the wood as demonstrated by the work campers at right.

The Campers Found that Work Moves Slowly in Jamaica

Before they could haul building materials to the New Bethel Church site, campers and crewmen had to rebuild portions of the mountain road which had not been repaired since the hurricane washed it out in 1951. The next problem was getting the heavy truck over dangerous sections of the road on a steep hillside. Construction had to halt during these road jobs.

Girls did almost everything the boys did on construction of the New Bethel Church. At left, Lucy Ann Hass of Indiana and Winifred Perpener of Texas drill a wall brace. Center, Mary Alice Clay of Texas chisels holes in cement blocks for window fittings. At right, on the same job is Richmond Nelson, a Jamaican who plans to study for the ministry in the U. S. A.

Girls, Boys, Americans, Jamaicans Worked Side by Side

It was a diversified crew of workers that put up the New Bethel Church. Members of the church volunteered their help along with work campers and regular hired workmen, all of whom labored together under Mr. Redding's direction. But it was this feature of Christian fellowship which made the Jamaica Work Camp a significant intercultural experience for its participants.

Mrs. Hamilton

How Thankful Are We?

By MRS. CLARENCE H. HAMILTON

IN November the children in the primary grades in school hear or read in varying degrees of accuracy the story of the Pilgrims, their heroic voyage across the Atlantic, their hardships and toil and death upon the stern, forbidding coast of New England, and finally of their first Thanksgiving for harvests and the promise of a measure of security from starvation and death.

To most of our youngsters this is a thrilling story and many are moved to thoughtful questions about our country's present as well as its beginning. But Thanksgiving now is little more than just another holiday when families get together and eat a big dinner.

True, most of us parents go through the motions of being thankful at church on the Sunday preceding Thanksgiving, or more rarely on Thanksgiving Day. When the preacher enumerates our national blessings, we think how lucky we are. We may even say a prayer, "Thank God we are Americans. We are not like the Russians or the Chinese, the Germans or the Koreans. We have freedom to worship as we please, free elections to choose our governors, freedom to educate our children in good public schools."

Does this remind us of the Pharisee who "stood and prayed thus with himself, 'God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as the publican. I fast twice a week; I give tithes of all that I get.' "

A Superficial Thankfulness

No doubt we are sincere. But how often our thankfulness is only conventional and superficial! We might get by with it, if it were not for the young people growing up in our homes. They see through us and know what we really care about. And they ask such embarrassing questions! Some of the things we say fit strangely with what we do.

It would seem strange to any of us, if we heard a man say how thankful he was for his fine family, when we knew he only paid the bills but gave no time or attention to association with his wife or children in order to know and appreciate them truly.

But many of us give thanks for religious freedom and are satisfied with paying our pledge of money to the church. We do not go to church often enough to discover the richness and depth of a truly religious life.

We say we are thankful for free elections, and that no dictator can push us around. But how many of us take time to learn about the men whose names are on the ballot, or to learn how names get on the ballot in the first place? How many of us are willing to work a few hours to get the best man elected? How many never even vote at all?

Then there are the schools. We can be proud of them even while we are aware that there is room for improvement. Our greatest need is for good teachers. This we all know, but still we vote against the extra school levy to provide adequate salaries. We're paying out too much in taxes, as it is. This one thing we can vote down.

We are thankful for plenteous harvests. So we sing in our Thanksgiving hymns:

"O beautiful for spacious skies,
For amber waves of grain . . . "

Anyone who drives across the wheat belt in August, seeing day after day the wide-spread fields of golden wheat far as the eye can reach, cannot fail to be moved by the grandeur of such a sight, symbolic of all the vast resources of our nation. But many people are troubled by our big surpluses, especially of wheat. This year it is said the harvest will be fully fifty per cent above normal. Shall we be like the man Jesus told about in the parable?

The Rich Man's Solution

"A rich man's estate bore heavy crops. So he debated, 'What am I to do? I have no room to store my crops,' and he said, 'This is what I will do. I will pull down my granaries and build larger ones where I can store all my produce and my goods.' "

Someone has said that the world cannot exist half starved and half stuffed. An insurance company estimates that one-third of the adult population of the United States is overweight. The retiring director of the F.A.O. said recently that fifty per cent of the world's population is undernourished.

Without doubt the way to share our surplus with the starving people of the world is more difficult than many of us imagine. *But a way can be found if the people of this nation demand that it be done.* This food belongs to us all, for it has been purchased by our taxes. How can we build larger granaries to store more and more while millions starve? The spectacle of the peoples of East Germany risking their freedom for the small parcels of food we gave them gives dramatic proof of the desperate need that is worldwide.

"Why can't we just give it to them since we don't need it?" This is the question of our children whose thinking is not complicated by politics or expediency.

What I have been trying to say is that along with thankfulness should go the desire, nay more, the obligation to use rightly the gifts received, to use them as the Donor wishes them to be used.

The Minister and the Church School

By HAYES FARISH*

THE minister has a clear responsibility for the educational program of the local church. An intelligent appreciation of the broad implications of the educational program of the local church will enlist from the minister a cooperative, sympathetic guidance capable of giving balance, stability, progressiveness to the total program of the church.

The educational policies of a congregation are vital to harmony in all phases of the life of the church. A dichotomy in church school and pulpit has proved the undoing of many a church.

Unity Disturbed

Only recently a letter came seeking counsel in a church situation where the minister had failed to develop a contact with the educational program of his parish. A church school superintendent had taken advantage of ministerial detachment to institute procedures in policies that were proving very disturbing to unity in church administration. Failure to know to a workable degree the valid principles of Christian education in the local church has resulted in difficulties for both minister and congregation.

The minister will find great value in reasonable understanding of the educational program of his parish even if he is fortunate enough to have on the church staff a regularly employed, professionally trained director. In a congregation unable financially to employ a director it is all the more important that the minister have an understanding of the educational program of the church, especially as to administration and materials.

By close contact with the educational program of his church the minister touches all age levels in an understandable way. He comes to be looked upon as the minister of children, youth and adults. He will enjoy an integration of the church and church school members of his congregation that will make for unity, progressiveness and solidarity.

By acquiring a practical knowledge of the educational program of his congregation the minister will be able to keep in progress a continuous procedure that is needed to protect his church school from the alternating extremes and neglects caused by pendulum-swingings that make the educational program the subject of whims and segmentary emphases.

For instance, in early days the emphasis was on evangelism. Statistically, the claim was made that eighty per cent of church membership increase was from the Sunday school. Educational methods and soundness received no consideration. The methods used at practically all age levels was catechetical.

Emphasis Shifts to Children

Then the emphasis, almost to the exclusion of evangelism, shifted to children. An indication of this is found in recalling the slogan "The world moves forward on the feet of little children." Ministers underscored this emphasis, and educators, boards and publishers popularized it.

Next it was suddenly discovered that the world would be changed by educating a generation of youth who, upon reaching maturity, could be counted on to remedy all theological, political and social defects in the social order and assure a perpetual rule of justice, harmony, goodwill and peace. Several generations of youth have passed into adulthood without bringing any utopia into being. Something has gone wrong with the schemes of youth remedies for all social evils. Where lies the cause of failure? Well, of all things! The fault and remedy are found in one lift of the eyes. Adults are responsible for the present state of the world.

So the emphasis is now turning to the imperatives of adult education. Those in the field of policy making and trend development are claiming that much of the failure in society

*Dr. Farish is minister of Woodland Christian Church, Lexington, Kentucky.

Frank D. Dickey (standing), dean of the College of Education, University of Kentucky, presides at a meeting of the educational committee of the Woodland Church.
—Photo by Paul W. Thurman

is due to the false conclusion that adults cannot continue to learn with advancing years. The discovery is now made that adults can continue to learn and can respond to educational processes regardless of advancing years. So adults are becoming the center of religious education concern. In the shift of emphasis, childhood and youth may drop down to secondary consideration.

In these transitions in trends and emphases, it is important that the minister be sufficiently equipped in the educational program of the church to give balance and wise direction to a total educational concern of his congregation and keep in progress sound policies for the good of the whole membership of the church school and church.

Divine Precedent

There is divine precedent, sanction and authority for the concern the minister must have in the educational program of his parish. Jesus is the great example.

At no time during his earthly ministry was Jesus classed as a preacher. He was ever designated "teacher." The Sermon on the Mount was not *preached* to the people. "He opened his mouth and taught" the people. He never said, "I preached in your synagogue." It was always, "I taught in your synagogue."

Jesus more specifically selected men for his peripatetic school and taught them the principles of the new way of life. He so imbued his disciples with his divinely bestowed mission and message that he was willing to leave the whole future of that mission and message to those whom he had taught.

Training Important

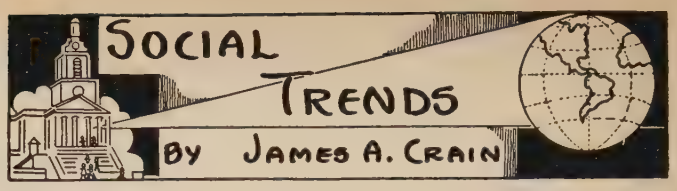
It is not necessary that the minister be an expert or a professional in the field of Christian education. Yet, during the course of his studies in undergraduate and graduate work, acquiring a minor in religious education would mean much in developing ability to give sound, constructive direction to the educational program of his church.

If a minor is not completed in his educational pursuit, certainly some religious education should be studied along with his ministerial preparation. Then there are training courses in leadership schools and institutes that will, if studied, give the minister a practical knowledge of educational principles and program of the church at work.

Leadership Courses

By self study the minister may prepare himself for teaching leadership courses in his own church, in training schools, in young people's conferences. This type of "on the job training" will be of great value in developing a knowledge and appreciation of the educational requirements that are needed to keep a church program well balanced.

After all, the minister is an educator in one respect or another. He will improve his teaching and greatly enlarge his influence by maintaining a creative procedure in his parish, basing his teaching upon sound educational policy and procedure.



THE Department of Social Welfare of The United Christian Missionary Society has announced that the annual United Nations Seminar will be held November 30 through noon on December 3 at United Nations headquarters in New York City. The seminar this year will be of especial interest because of the fact that the General Assembly is expected to be in session and will be dealing with a considerable number of explosive questions.

THE National Council of Churches has released figures showing that American church membership has reached an all-time high of 92,277,129, of which 54,229,963 are Protestants and 30,253,427 Roman Catholics. Jewish congregations report 5,000,000 members, Eastern Orthodox 2,353,783 and Old Catholic and Polish National Catholics 366,956. Buddhists report a membership of 73,000 in the U.S. Sunday school enrollment totals 32,638,879, and 183,899 ministers, priests and rabbis are listed.

MAJOR General (ret.) Arthur R. Wilson has stirred up a hornet's nest on the subject of Army post exchanges at home and abroad, with his efforts eagerly seconded by the American Retailers Federation, the National Dry Goods Association, and the National Retail Jewelers Association. These trade organizations some time ago requested Congress to make an investigation of "PX" business conducted by the military forces, but no action was taken on the promise of the Army, Navy and Air Force to police their own ranks.

The Wilson attack, first made in July, 1952, and reiterated in an 18-page letter to Chairman Thomas E. Martin of the House Ways and Means Committee, under date of August 10, 1953, points out that post exchanges do a total business of around $650,000,000 annually, that the New York City PX is "the third largest retail store in the world," that these institutions have gone far beyond their original purpose of supplying necessities to American troops and are actually competing with private business, not only in the United States, but also in 1,300 sales and service units in Europe, and 724 PX's in Japan, plus 990 supervised concessionaire shops offering 74 types of service in competition with Japanese businessmen. Sales are made not only to military personnel but also to a large list of non-military and foreign government agency workers.

THE First Church of the Brethren of Indianapolis and its pastor, the Rev. Harold B. Statler, were given nation-wide publicity in the August issue of *Redbook Magazine* in an article by Howard Whitman, entitled "The Shame of Sunday Morning," because that church is one of a small but growing number of churches that have no color bar to membership and fellowship.

In contrast to the usual procedure, First Church of the Brethren, when it found its neighborhood being infiltrated by Negro residents, did not move out but opened its doors to all people who would share its fellowship.

—RNS Photo

The Church and Marriage

By J. DEXTER MONTGOMERY*

A SIGNIFICANT conference on *The Church and Marriage* was held at the Ecumenical Institute near Geneva, Switzerland, June 22-28, 1953. It was significant both because of its emphasis on the family and also because of its ecumenical character.

Fifty-four delegates and eight visitors from eleven countries, representing fourteen of the larger communions in Europe, Great Britain and North America participated in the conference. Disciples of Christ present included, besides the author, Mr. and Mrs. Richard E. Lentz. Mr. Lentz is executive director of adult work and family life for the National Council of Churches.

The Ecumenical Institute, founded in 1946, is officially a department of the World Council of Churches, and the blessings as well as the difficulties of the ecumenical church are experienced here. Conferences held at the Institute are informal, constituting a forum where minds meet in a freedom of sharing, but the Institute does not serve as a policy-making agency.

Conference Second in Series

This conference, the second in the series on family problems, established the study of the Christian family as a part of the ecumenical movement along with other conferences which have been held during more than half a century on essentials of the Christian faith. Thus it not only brought into ecumenical thinking the strategic place of the home as a teaching agency and an element of permanency among the older churches, but also suggests that this study should extend its scope to include the newer churches as well.

At the opening session the conference director, H. H. Walz, outlined the basic issues in modern society which make such a conference desirable. He pointed out that in pastoral work in the modern church there is scarcely a subject which is not related one way or another to marriage and the family.

The conference had two objectives: First, to study the teaching of the church and the opportunity it has in dealing with certain practical issues such as legislation, housing, marriage counselling, family planning, etc.; Second, to summarize the best thinking of the churches on the meaning of the term, "the Christian family."

The biblical studies which stood at the center of the conference, as well as the addresses and discussions, were in agreement that marriage was designed by God and is in accord with his will. This basic biblical concept is substantiated through the teachings of the Christian church and the history of marriage in Christendom.

Considers Marriage Relationship

Moreover, the sociological union of male and female finds its fullest expression in their becoming "one flesh" in the marriage relationship. This union of man and woman into "one flesh" in marriage takes precedence over God's blessing of this union with the gift of children as it precedes it in time as well as in importance.

While the biblical bases for marriage as designed by God found ready agreement among the delegates, the method of biblical interpretation which led to this conclusion was not so unanimous. Neither was it so easy to distinguish a Christian marriage from one which may not be Christian, nor to establish the theological basis for a Christian marriage which leaves some elasticity for the community to express its will through laws that regulate marriage within the society in which the family resides.

Essentials for Permanent Union

There was general agreement as to the essentials which make Christian marriage a permanent union between husband and wife. Marriage in its essence was regarded as a fully personal relationship between a man and a woman whom love has drawn together into a unity. This consent to marriage, made by a man and woman before witnesses, and subject to regulation by the state for the good of the community and in keeping with the teachings of the church, fulfills the original divine intention of marriage and is recognized by Protestants and Catholics alike as the essence of marriage.

*Mr. Montgomery, national director of adult work and Christian family life in the department of religious education of The United Christian Missionary Society, attended the conference on *The Church and Marriage* held near Geneva, Switzerland last summer.

The delegates were also challenged by reports of achievements in the various countries represented.

The successful experience of the National Marriage Guidance Council in England indicated the possibilities of cooperative efforts in undergirding family unity. This Council, supported by the churches, with limited government help, has established a commendable training program for counselors and consultants, with the latter serving without financial remuneration.

In Sweden, the ministers of the church are required by law to mediate with their counsel in marriages where divorce threatens. For the past fifteen years, family counselling has been carried on in Stockholm by St. Luke's Foundation which is an ecumenical association of physicians, pastors and Christian laymen. This association maintains an Institute in Stockholm for psychological counselling.

Two years ago a Marriage Guidance Council was organized in Stockholm on a community basis where counselors and specialists are appointed and paid by the community. The counselors are trained in social work and psychology, and one has judicial training. Among the specialists are psychiatrists and gynecologists.

Other Countries Report

Similar marriage guidance councils were reported from Finland, Germany and Holland. In Switzerland marriage counselling is carried on in municipalities under the auspices of the church with government cooperation. Reports were made of marriage counselling in France where it is conducted as a part of the work of the parish church.

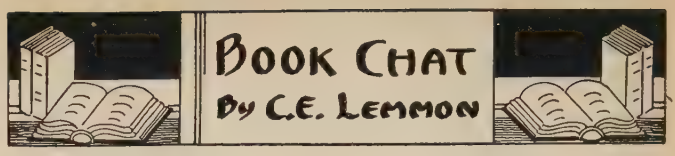
The question of the Christian teaching regarding family planning was brought before the conference in a thoughtful and constructive way. Careful consideration was given to the merits of the subject, although some of the delegates were unable to give approval because of the teaching of their church. However, a review of the doctrinal positions of major communions found that almost without exception planned parenthood in some form has been given approval or receives the blessing of the church.

Planned Parenthood Approved

Thus a majority of the delegates participated in the general agreement that where parents are motivated by Christian principles, planned parenthood is within the teaching of Christian churches. The discussion of this theme brought out not only the nature of marriage, but also the intimate and essential character of the family.

The conference throughout was characterized by a deep devotional spirit. Worship services and prayers were held daily in the attractive chapel. A communion service was celebrated on Friday morning with the conference director as leader.

On Sunday morning the worship service was led by the Rev. Alfred Jowett of England who presented a stimulating message on the significance of family relationships in the home and their meaning in our religious life.



THE Association for the Promotion of Christian Unity has recently distributed a little booklet by Howard Elmo Short, *Christian Unity Is Our Business,* a study of the place of the Disciples of Christ within the ecumenical fellowship. Its contents are much more impressive than its size or form would indicate. Dr. Short begins by discussing the trends away from individualism to cooperation in many realms of life; how this has influenced the churches and expressed itself in the ecumenical movement; how the plea, history and practices of the Disciples fit into the trend; how this has worked out in local communities and on state, national and world levels; and what the prospects are for the further integration of the churches. Dr. Short, with his usual honesty of treatment, admits that within the Disciples is opposition to as well as support of the ecumenical ideal.

DEAN A. T. DeGroot of Texas Christian University has edited a volume of six essays on immortality called *You Can Live Forever;* this has been published in England and will be distributed by the Christian Board of Publication. The essays are beautifully written and are designed for personal helpfulness and assurance. Dr. DeGroot writes the first chapter on the transcendence of genius; Robert A. Milligan on the implications of science for the survival of the spirit; Ronald Norris, a Catholic priest, on the way of reason and logic; the late Frederick D. Kershner on extrasensory perception; William Robinson on the testimony of the Scriptures; Ernest Holmes on the intimation of immortality from our present experiences; and Edgar DeWitt Jones on Abraham Lincoln and immortality. This book should have a wide circulation.

FOR several years Frank E. Davison has been running a question-and-answer column in a church school paper on the practical problems of church life. These columns have been brought together and organized under proper captions, taking for the little book the title of the column itself, *Let's Talk It Over.* Dr. Davison has the rare distinction of giving this commonsense advice without being stuffy or pietistic. There is a lot of material in this book suitable for quoting in church bulletins or parish papers.

THIS reviewer has always thought it a part of wisdom to read everything possible from the pen of J. H. Oldham, for so many years editor of the *Christian News-Letter* from Britain, and secretary of the International Missionary Council. His latest work is called *Life Is Commitment.*

The modern man, says Dr. Oldham, is dominated by two influences. The first is the growth of science and technology; and the second is his resolve to use this increased knowledge to shape his environment and control his destiny. This is the groundwork of our secular world. These two decisions of modern man must not be opposed but affirmed.

At the same time, the Christian claims must clearly define the limitations of these two influences and the

(*Continued on page* 42)

Churches Send Aid to Flood Area in Japan

DISCIPLES of Christ were among the first to send aid to the churches located in the areas of disastrous flood damage in Japan last June. Through Week of Compassion funds, $1,000 was sent to the World Council of Churches for flood relief and $2,000 directly to the United Church of Christ in Japan.

Hallam Shorrock, Disciples of Christ missionary and a representative in Japan of the Department of Interchurch Aid and Service to Refugees of the World Council of Churches, made an extensive tour of the flood areas to assess the damage done to churches and Christian communities. Altogether 12 churches and six pastors' homes were badly flooded. More than 950 pastors and laymen were forced to leave their homes.

Christians Mobilize

Heartening was the mobilization of Christians in Japan and abroad to meet the desperate need of the people. Among other organizations, the National Christian Council of Japan, Church World Service, CROP, and various churches as far afield as Sweden, Switzerland and Germany offered food, medicine, clothing and brotherly concern. Three ecumenical work camps, set for other locations in Japan, were switched to the emergency area to give help in reconstruction and rehabilitation.

Medical Supplies Are Handed Out . . . Mud and Debris Are

Cleared Away . . . And Hot Tea Cheers Relief Workers

At top: Hallam Shorrock (right), Disciples missionary, and representative in Japan of the Department of Interchurch Aid and Service to Refugees of the World Council of Churches, presents medicine to Professor and Mrs. Yakisaka of Kurume University, whose clinic was washed away.

Center: A group of high school boys and girls of Kumamoto join in a work camp to remove mud and debris from city streets.

Bottom: Hallam Shorrock receives a cup of hot tea from Miss Morita, whose father (second from left) is pastor of one of the flooded churches. Mrs. Morita, the pastor's wife, stands at right. At the extreme left is the Rev. K. Ono, pastor of the Fukuoka church, who took part in the relief work.

A Soup Kitchen Paid Off

The Mexican Church in Kansas City Has Become a Real Influence in the Community

By MRS. FIDEL REYES*

THE Mexican Christian Church in Kansas City has come a long way since the year 1913 when Christian women began a soup kitchen in the Mexican community for destitute families who at that time found themselves without work. Many Christian women volunteered their services in the soup kitchen established in an old store building, and in the Sunday school classes which were begun on Sundays.

The soup kitchen is a thing of the past, but the church that grew out of it is a present and very real influence in the community. The stucco building, which stands like a beacon on a high bluff of the Kaw, beckons to some eight thousand Latin Americans living on the Missouri and Kansas sides of the river. Beginning in a borrowed store building, the church now consists of a beautiful sanctuary and a newly-erected, fully-equipped educational plant where families may worship and have fellowship together.

Emphasis Placed on Family Worship

The minister, Fidel Reyes, places much emphasis upon family worship and fellowship. The four big family events of the year are Halloween, Thanksgiving, Christmas and New Year's. The fellowship hall was filled to capacity last year on Halloween when entire families came dressed in odd costumes. Boys forgot their mischievous destruction and had a hilarious evening at the church. When groups of boys who run loose in the community came to the church to play a prank, they were invited in to take part in the fun of bobbing for apples, movies and refreshments.

On New Year's Eve the women prepare their favorite pastry of bunuelos; after a fellowship hour and religious service, men, women and children gather around at the stroke of twelve for a friendship circle and prayers of thanksgiving and guidance for the new year.

Many in the community look forward to the two-week Vacation Bible School held each summer. Even Roman Catholic families begin to inquire about the school weeks ahead of time. Every year children attend who have never been in a Sunday school or Bible school.

This summer, while one of the new boys sat in my primary class coloring a picture of Jesus, he startled the class by breaking out into a song—a beer jingle heard every day on radio and television. He looked completely innocent as to why the children laughed.

On the last day, after the children had given a closing program and displayed their work for their mothers, they were loaded in a charter bus and cars for an outing in a park. All were so excited as they enjoyed a picnic lunch and many bottles of soda. One youngster of eleven years who seemed to be having more fun than anyone else remarked that he had never been on a picnic before.

For many families and children the church is the only means of fellowship outside the home. For many mothers with large families the church services are the only times they are away from the home. One woman, with a large family of twelve and who must put up with a drunkard as a husband, says that the only time she has a quiet or peaceful moment is while she is at a church service.

This congregation, which at one time was altogether dependent upon the Anglo-American churches for financial support and leadership guidance, has grown to be very responsible. Although it is a good way from being self-supporting, the present pastor has carried on extensive stewardship education. The congregation has also become aware of world missions and they give generously to all causes.

Sacrificial Giving

Many of the people give sacrificially. In order to give a special offering, one high school girl saved the dollar her mother had given her for her week's school lunch. Similar sacrifices are not unusual. Ninety per cent of the congregation are giving systematically since stewardship emphasis was started six years ago. The congregation has taken on a pride and self-respect never before known here.

All the Sunday school teachers are now supplied from the membership. The women and the young people make good teachers since they are acquainted with the children and understand their ways.

New persons are added to the church by personal contact in various ways. It may be a birth, marriage, death, or a family problem that leads us to their door. At other times additions are made through the acquaintances of our members.

We never turn down an opportunity to render a personal favor. We do not apply pressure, but we let them know that Christ and his church are available for whatever services we can render them.

I am reminded of a young couple who came to church to visit one Sunday morning several years ago. At the close of the service the young lady said that they wanted to be married in the church—which had been her mother's church—and they asked if my husband would perform the ceremony.

*Mrs. Reyes is the wife of the pastor of the Mexican Christian Church, Kansas City, Missouri.

—Photo by Louise Moseley

Fidel Reyes, pastor of the Mexican Church in Kansas City, sits at the head of the table at a young married couples' supper.

Of course he assented; and because of the consecrated service her mother had given to the church while she was living, and since we knew that neither bride nor groom had close relatives in the city, we set about to give them the loveliest church wedding possible. For this we called on the assistance of the ladies in the church and other Christian friends.

The Sunday following the wedding both the young man and his wife attended church services and soon united with the church. Both are now serving the church—one as teacher and the other as Sunday school superintendent. They both said that after they saw how friendly all were and how much personal interest was taken in them they decided to make this their church home.

On one occasion a Roman Catholic knocked on our door to inquire whether or not my husband would conduct the funeral service for his baby. He went on to explain that since the baby had not been baptized the Catholic priest had refused to conduct the service.

My husband conducted the service with the same sympathy he would have shown had this family been members of the church. The other children in that family soon were sent to Sunday school.

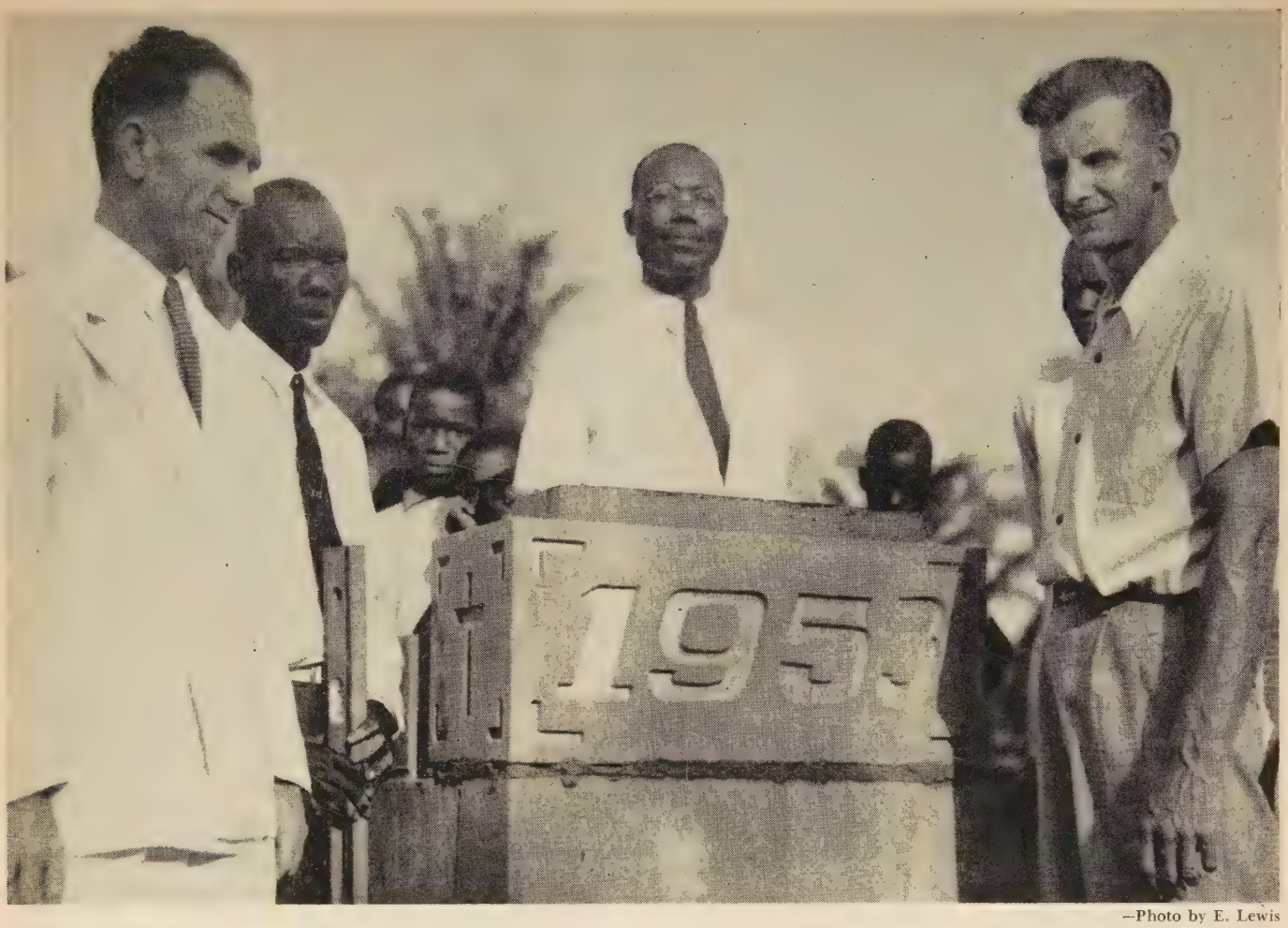
A minister in a community like this must give much of his time calling on families and mingling among the people. In many instances serious family problems would grow worse if the minister did not call in the home at regular intervals. Most families readily lay their problems at our feet and expect us to solve them. We try to convince them that all problems can be solved or burdens made easier if they have faith in God and the Lord Jesus Christ.

Recently a middle-aged woman, converted two years ago, remarked after a terrible tragedy in her home, "I am so glad that I have accepted Christ as my Savior. If this had happened before my conversion, I would not have been able to bear it."

She went on to say, "Now when I go to bed I take all my problems to the Lord and then I have peace of mind. But it is not so with my husband—he suffers a lot trying to solve everything alone—you see, he doesn't believe."

All social and recreational work is tied in so closely with the spiritual that most of the time it is hard to discern where one begins and the other leaves off.

Yes, the soup kitchen paid off and the Mexican Church in Kansas City continues to go forward in a wonderful way providing for the people a place where they will find what they need most.



—Photo by E. Lewis

Edgar P. Dade, lay missionary who directed the building of the new Bolenge church, stands (at right) with other leaders at the cornerstone laying. Others, L to R, are missionary Walter D. Cardwell, Mpengo Thomas, and Bongelemba Nathanael.

Bolenge — the Little Church That Wouldn't Stop Growing

By JAMES L. MERRELL

THE Disciple mission church at Bolenge, Belgian Congo, has earned a reputation few others can match. In its comparatively short 54-year existence it has outgrown two buildings and seems bent on outgrowing a third.

Last summer, at the cornerstone laying for the new Bolenge church—the third—a prediction of continued growth was made. Mark Njoji, an early convert and a pioneer African Christian leader, said this:

"This is the third church building built at Bolenge. Mr. Banks built a wood structure near the river. Later it was moved back near the native village. Mr. Eldred did that work of moving the church and without pulling the structure apart. It was a wonderful job. We had never seen anything like it before in the Congo.

"That wooden building served as school and church for many years. Then Mr. Moon helped us build a brick church which we have long since outgrown. Today we start the next building. It will be finished and we shall continue to grow and some of you will live to see the day when we shall need the next building."

This growth of the Bolenge church is due largely to the fertility of the field and to the steady, devoted service of Disciple missionaries. It was in 1899 that Dr. and Mrs. Royal J. Dye, newly married, joined Dr. Ellsworth Faris at Bolenge, thus giving incentive to others to devote their talents to the people of "forbidden" and "mysterious" Congo. Since that time, steady

streams of doctors, teachers, evangelists and helpers have raised the level of life for the Congolese.

"We had missionaries come to us with different training and experience," Mark Njoji said. "There were doctors and nurses seeking to heal our sick, doing it in the name of Christ. There were industrial missionaries who taught our people the use of tools and the use of machinery . . . teachers who wrote our language and taught us to read and write . . . workers who gave much time to the beginnings of the new church which was beginning to grow in our midst."

Dr. Royal J. Dye

As for the success of the Bolenge church, Mark Njoji said that it felt a responsibility for others from the start. The people, he said, "wanted to take the gospel to others. They were like the mustard seed which a woman planted . . . it was a very small seed, but the plant that grew from it grew very, very large."

The scope of the present Bolenge Mission will be seen in the light of growth this month when Dr. Dye returns to visit the field to which he and his wife gave their lives and health. The Dyes left Bolenge in 1911 and turned their talents to an effective mission at home—the awakening of Disciples to the cause of missions. Dr. Dye worked with The United Christian Missionary Society before assuming a position with Chapman College, Los Angeles, California. Mrs. Dye, until her death in 1951, wrote extensively and lectured across the nation.

But the work at Bolenge was just beginning when the Dyes left; their efforts had laid the foundation for greater things. The Congo river steamer *Oregon,* which Dr. Dye had helped secure, continued opening new areas for the gospel. African leaders like Mark Njoji—trained under the Dyes—added power and numbers to the missionary effort. The Congo Christian Institute was opened and educational facilities were given a firmer foothold. The text-book and the Bible helped make rounded lives.

The missionary names which followed the Dyes were many and famous—the Moons, the Smiths, the Eldreds, the Henseys, the Hedges. New stations were added; more missionaries were sent by the Disciples. Today there are thirteen missionaries at Bolenge, alone. In all of Congo there are seventy-four Disciple workers.

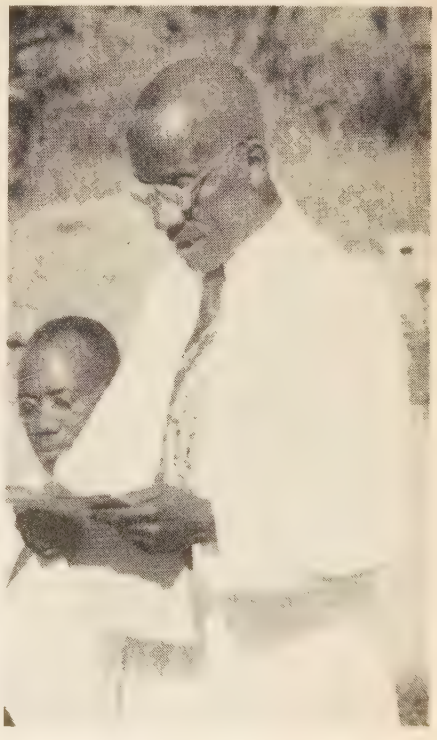
This month, through the backing of a friend, Dr. Dye will fly to Bolenge by way of Brussels, Belgium. Leaving on November 2, he will arrive in time to see the mass graduation from Congo Christian Institute. He will then tour the mission field, not officially, as he says, "but just to get a glimpse of progress." He says he expects to be amazed at the advances.

First Trip back to Congo

This will be Dr. Dye's first trip back to Congo since he left there forty-two years ago. He says he never expected to make such a trip; word of it came by surprise. Early this year a doctor examined him and remarked, "You're fit enough to go to Africa." He wished he could, he answered. Then the doctor told him that the examination was for that very purpose.

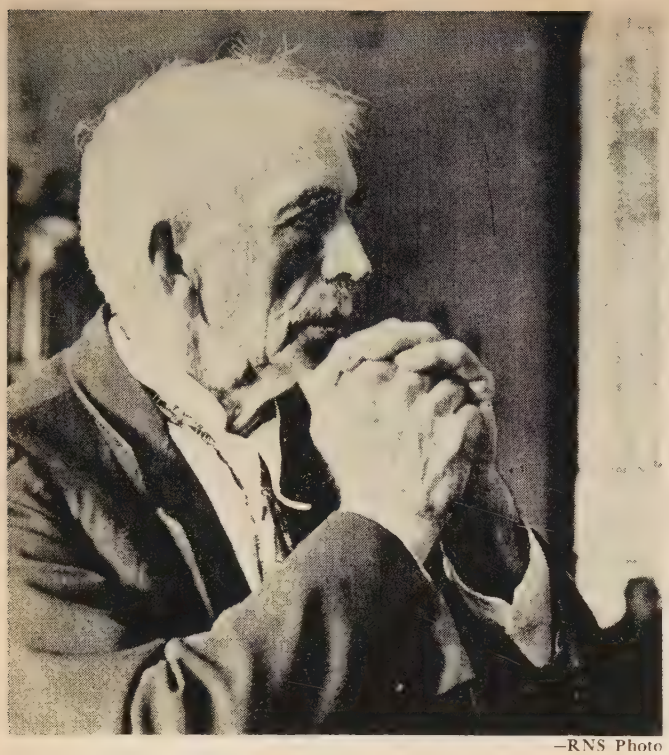
It is possible that Dr. Dye will arrive during the completion of the Bolenge church. The funds for the structure came in part from a $10,000 Dye Memorial Fund established at the 1942 International Convention; the remainder came from Crusade offerings. The church will be known as the Dye Memorial Church.

Dr. Dye will find a new Congo this month. Disciples will rejoice with him as he sees how the Christian message has transformed his beloved African people. No doubt Dr. Dye will have the feeling of satisfaction from his pioneering work as he sees a new Congo; but, likewise, he will feel the same urgency today that he felt fifty-four years ago—the urgency to cultivate a fertile field. Bolenge will continue to grow if Disciples provide the support which the future demands.



Mark Njoji, early Christian convert, reads his tribute to Disciples of Christ missionaries at the cornerstone laying ceremony at Bolenge. Translated into English, the message offered a solemn prediction for the future.
—Photo by E. Lewis

In 54 Years the Members of This Historic Congo Church Have Built Three Edifices—And the New One Soon May Be Too Small



—RNS Photo

Honor Your Fathe

By PAUL

WHY all this fuss about old people?" fumed a leading churchman at a conference on homes for the aged. "If we just went back to teaching children to honor their fathers and mothers and made them take care of their parents, and if people would have good old-fashioned families like they used to, there would be no problem!"

What this good brother overlooked was that we are passing through a cultural and social revolution which has already changed the nature of later maturity and the structure of the family, as well as of our economic system. Because these changes have come about so gradually, many are not aware of them and therefore see no relation between Social Security legislation, pension plans, housing projects, and the honoring of one's parents.

Since "new occasions teach new duties," let's take another look at these changes to see how they affect older people and our own later maturity.

First of all, the world has witnessed a tremendous increase in the total population which has brought many countries to the point of inability to produce enough for all. In the last two centuries the population of the world has doubled, and people have pushed out into every frontier, populating new continents and islands.

This means that to achieve an increase in the standard of living, or even to avoid actual impoverishment, the voluntary control of population is required. The pressure to have smaller families is increased by the fact that children are no longer economic assets, as they once were, but rather are now economic liabilities upon their parents for the first twenty years.

In an agricultural society where most labor was manual, children could begin to earn their own way after they were a few years of age and could furnish the family with a cheap supply of labor. In an industrial society, children cannot handle expensive, complicated machinery and, if they could, legal restraints to protect them from exploitation by unscrupulous commercial interests and to avoid glutting the labor market would keep children from working.

The effect of all of this has been to change the structure of the modern family. Whereas ten or twelve children would have found it no great burden to care for their aged parents, one or two children find it a hardship unless they have unusually good incomes. This hardship is increased by the fact that older people are nonproductive over a longer period of time than formerly and that their care is much more expensive now.

Another factor which complicates the problem is that of the mobility of the population in an industrial society. This means that families often are scattered widely. Since this mobility is not only in space but also in terms of social status, this too becomes a barrier between members of families. Widely scattered families find it much harder to care for each other.

Every society has some provision for social security. Social security provisions are simply ways of pooling the risks of life and of sharing in its benefits. It is a recognition of our social solidarity and of the fact that together we stand, divided we fall. We are willing to aid those who are unable to care for themselves because we know that there may come a time when we will need to be cared for.

In America, until recently, the family has carried the responsibility for looking after its own members who were unable to care for themselves. But because the structure of the family has changed so radically, we are now seeking to work out a new system of social security which is equitable for all.

Older people do not ask that they be given a privileged position in society. They ask only that they be allowed to share equally in the opportunities as well as in the risks.

Few persons have been able to save enough during their lifetime to make them financially independent in later maturity. The savings of many older folks were wiped out by the depression. About three-fourths

[*] Dr. Maves is professor of Christian education at Drew University Theological Seminary, Madison, New Jersey, and the author of *The Best Is Yet to Be*

Science Has Added Years to Life. What Can

of all older people are dependent in whole or in part upon others for their support.

In the second place, we have moved into an era of technological and industrial development which, for the first time in human history, has made involuntary retirement a major social policy. This means that older people, regardless of capacity or wishes, are denied access to remunerative employment and to the possibility of supporting themselves.

This, in turn, means curtailment of their freedom and loss of social status and self-respect. Often it brings with it feelings of rejection, uselessness, boredom and frustration because so many older people have not been taught how to use leisure constructively.

The consequences of this policy of compulsory retirement seem plain. Either the productivity of those who work must be increased or the living standard of all will fall; or else older people must be allowed to produce if they can and want to.

We know from our experience during the war that they can produce in industry if given a chance, and notable examples of creativity could be given from many fields at present. But most of all, for their own self-respect they need to be given a chance to produce.

—RNS Photo

and Your Mother

MAVES*

In the third place, there has been a striking increase in the average duration of human life, which means that older people constitute an increasingly larger proportion of the total population.

In 1800 the average duration of life was about 35 years of age. In 1850 it had gone up to about 40 years of age. By 1900 it was about 50 years. At the present time it is around 68 years.

About one out of every 10 persons in the total population today is over 60 years of age. But by 1980 or 2000, when the present shift in composition of the population should level out, those over 60 may constitute 20 per cent of the population.

All of this increases the importance of the problem. Since this is the first time in human history when older adults have constituted a significant social group, we do not know what to do about them or to expect from them.

Another problem is that of housing. We have passed through a period in which housing has lagged behind the growth in population, so that it is difficult for many to find a place to live, particularly those with low incomes. Thus older people find it especially hard to secure suitable housing on their incomes.

The fact that housing and hired help are expensive means that families are now living in small apartments and tiny houses, which seldom have room for an additional person. At the same time, it is more and more difficult to care for an invalid at home due to lack of room and scarcity of help.

Furthermore, most older people, as well as their children, prefer privacy and independence in living arrangements. They resent and resist being a burden on anyone, just as they resent being deprived of their independence.

Another pressing problem is that of the care of the chronically ill and the handicapped who need special attention and special conveniences beyond those which can be given at home in the majority of cases. Many older people who now live by themselves worry about what will become of them if they become ill or incapacitated.

It is difficult to find adequate facilities for those who are convalescing or who are in need of long-term nursing or special care. Many institutions which do care for such older people are either inadequate or very expensive.

All of these things that we have mentioned add up to a lot of loneliness, anxiety, uselessness, homelessness and frustration. If we would truly honor our fathers and our mothers—and not just our own but the parents of others as well—we must give thought to the problem of helping them find a place to live *in,* something to live *on,* and something to live *for.* To respect their needs and their capacities will help us all, that our "days may be long in the land."

Science has added years to life. What can we in the church do to add life to the years?

e in the Church Do to Add Life to the Years?

—Photo by L. Moseley

Stokely B. (Jimmy) Gribble is shown, at left, talking over his recent Greek experiences with Robert Tobias at Missions Building.

Disciples Help Greeks Rebuild a Torn Nation

By ROBERT TOBIAS*

FOR the sixth time in twelve years the Greek people have met national disaster and responded to it with unbelievable courage. Eye-witness accounts of conditions in late summer told of "mountains sliding into the sea" and "crawling humanity painfully seeking comfort and sleep under the stars." But calamity was not a new thing.

In 1941 the Greeks were attacked by Mussolini's Fascist troops; the Fascists were routed. In the same year, Hitler's Nazis invaded from the north and finally occupied the country. Famine struck and tens of thousands died in the streets. Three years later the Greek people, with Allied help, threw off their Axis conquerors. From 1946 to 1949 Communist guerrillas drove 800,000 people from their villages and kept a strangle-hold on the nation's life. Again, the heroic efforts of the Greeks, combined with Allied material, routed the "invaders." The Greeks had three years of peace and began rebuilding leveled villages, getting land back into production and healing the wounds of hunger, fear and distrust.

Last August the most recent disaster caught the nation unprepared. Earthquakes rocked the land. On the islands of Cephalonia, Zante and Ithaca everything was laid to ruin. Crete also was shaken. More than 1,000 persons were killed, 10,000 crippled, and 100,000 made homeless. Water sources were ruined and food stocks and cooking equipment were largely lost. Not one church was left in usable condition.

A Greek clergyman wrote: "We pray in the open air. Our children around us commune with fear in their hearts . . . the faithful villagers are now penniless because all their property is destroyed."

Civil and military organizations from several nations hastened to bring food, water, medical aid, bedding and tents. Helicopters, warships, landing craft, row boats, footmen, and donkeys were pressed into service.

American churches through CROP (Christian Rural Overseas Program) and Church World Service immediately sent 84,000 pounds of clothing, 450,000 pounds of dried milk, and 146,000 pounds of rice, flour and lard. In addition, Protestant Episcopal, Evangelical and Reformed, and British and New Zealand churches sent shoes, clothing and cash for emergency relief. The World Council of Churches' ecumenical team in

Below are shown six fortunate children who escaped recent Greek earthquakes with only minor injuries. Many vital items for relief were provided through church gifts.

—World Council Photo

*Mr. Tobias is serving as director of the Committee on Ecumenical Fellowship and Service of Disciples of Christ. He served eight years with the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

the northern part of Greece sent personnel to help in every way possible.

Disciples of Christ have had an abiding concern in the Greek people and their churches for several years. Last year, through Week of Compassion gifts, some $10,000 was sent for relief and renewal projects.

Stokely B. (Jimmy) Gribble has been there for two years doing agricultural rehabilitation in destroyed villages under Greek church auspices. Since the war, Disciples probably have sent more than $300,000, plus food and clothing, for significant projects of the Greek church. In that period the life of the church has been renewed in a way which has no parallel.

Not long ago a letter of appreciation was received by Disciples of Christ from Ambrosios, Metropolitan of Lamia, a Greek Orthodox official. In part he said:

" . . . I regret that I have not the possibility of expressing duly in English my feelings of joy and gratitude on behalf of myself and on behalf of the benefited students. I beg you to assure the Disciples of Christ churches in America how all of us here are grateful for their gifts, fruit of the Spirit of love. They live in the Spirit and also walk in the Spirit. Once more have been true the Saint Paul's words: where sin abounded, grace did more abound, and the fruits of God's grace conveyed to our Church by the sister Churches refreshed our hearts."

In July, hopes were expressed that the Week of Compassion might allocate $20,000 for relief and renewal in Greece in 1954. That was before the earthquake. Now Disciples must ask themselves, "How can we share by ten times as much?" The answer will be in the support of the Week of Compassion. Greek courage is the challenge.

—World Council Photo

In the photo above, Prof. Alivisatos, a key figure in the Greek Orthodox church, makes the rounds of earthquake-shattered areas. He estimates that continuing needs of the people in these areas will be for kitchen utensils, cutlery, shoes, underwear and food. Later, he said, they will need prefabricated houses and other structures, timber, and tools to use in reconstruction.

In the photo at left are shown the members of a typical work camp in a remote area of Greece. Young men and women donate time to help in projects which are vital to the people. Disciples had an interest in many of these work camps, since Stokely B. (Jimmy) Gribble directed several and worked two years in these devastated areas. Week of Compassion gifts will provide the means for financing more of these vitally-needed projects in 1954.

Photo by S. B. Gribble

Warfare, Famine and Earthquake Have Not Broken the Greek Spirit—
This Fact Is a Challenge to All Christians to Share Their Abundance

WORLD CALL

—RNS Photo

The Rural Ministry

By EDWARD D. HAMNER*

FOR fifty years we have been crying, "We must have more rural ministers." Since the beginning of the rural church movement in 1909—and even before—writers in our church periodicals have been bemoaning the lack of pastors for village and country churches. A class in Phillips University has surveyed the periodical files for fifty years and made interesting reports.

Always a Need

The record shows that we have always needed more ministers. During the depression of the 1930's we had a surplus only because churches were doing without. The rural church has always borne the brunt of this shortage, and little or nothing has been done to alleviate the shortage after half a century of crying about it.

What can be done to provide for these churches in rural towns and in the open country, which comprise nearly two-thirds of our churches, but which often are without pastors or are served in too many cases by the less capable?

There are at least five phases of this problem—getting the men for the pastorates, training them, backing them financially, placing them, and understanding the psychological aspects involved.

The most obvious starting place is recruitment. A good deal has been said and even *done* about this in recent years; but not enough. If we had more recruits, we would have more ministers. Recruitment must go on continuously, with the home, the local church, and the Disciples of Christ as a brotherhood contributing influence and encouragement.

Recruitment Not Enough

But recruitment is not enough. If all who are recruited stayed with the ministry, we would have no shortage. Many drop by the wayside. The reasons are several and lead us to the other phases of the problem.

The second step is training. We have some excellent schools, giving ministerial training of a high order, and some very poor schools, scarcely deserving to be counted, but which award degrees and diplomas which sound as good to many church boards as those from better schools. Because so many of our churches are in towns and in the open country, the training of our ministers ought to include specialized help for work in these rural situations. Courses in rural sociology, rural economics and even basic agriculture would be valuable. There also should be training in the *methods* of church work suited to the rural environment. And, whether a matter of recruitment or of training, more men need to be dedicated to do rural work.

A third phase of the rural church problem is stewardship. And there are various angles to it.

The Stewardship Problem

Some recruits do not complete their training because they are not financially able to get through the long training program. Usually the less capable drop out of training first. Often, however, very capable men with a genuine sense of "call" cannot complete their training. They often take pastorates, but because of their inadequate preparation they become failures or misfits and eventually leave the ministry altogether or serve churches inadequately. A better stewardship would provide enough scholarship help to enable worthy recruits to stay in school until they are adequately prepared for the ministry that they are to undertake.

Finances Lacking

One reason the teaching program of some leading Disciple schools does not include town and country church work is because they lack finances to undergird this teaching. But if our colleges and graduate seminaries are to provide the best possible training for the rural ministry, somebody must undergird this training with financial support.

Another part of the stewardship problem is in the local church. Many churches do not pay adequate salaries. They expect the minister and his family to do all the sacrificing. If, then, capable men are not willing to serve such churches, the churches themselves are largely to blame for the kind of ministry they receive.

Placement is a fourth and vital problem in the rural scene. Some of our leaders are struggling with this problem and perhaps our procedures will be improved in time. But one angle should not be overlooked: men who consider the rural ministry often are turned away from it by those who are in a position to aid in placement. Young men are advised to seek more lucrative pastorates. They are told that taking a church with a small salary will set them back years in their advancement in the ministry. They are urged not to handicap themselves by starting in a rural church. (The author knows this is so because ministers have told him they were so advised, and who had given the advice!)

"Practical Considerations"

So-called "practical considerations" are impediments that keep more men from entering rural pastorates. And those who take rural churches and are successful there are often lured away by offers from larger churches. Those who are in charge of placement procedures should consider in all seriousness the importance of getting our top men into town and country pastorates, where they can develop a stronger foundation for the Disciple brotherhood.

The last phase of the problem is psychological. So much has been said about the rural church as a place for the misfit, the failure and the lazy that good men hesitate to be so classified. They shy away from the stigma by seeking work in larger towns and cities.

More Effort Needed

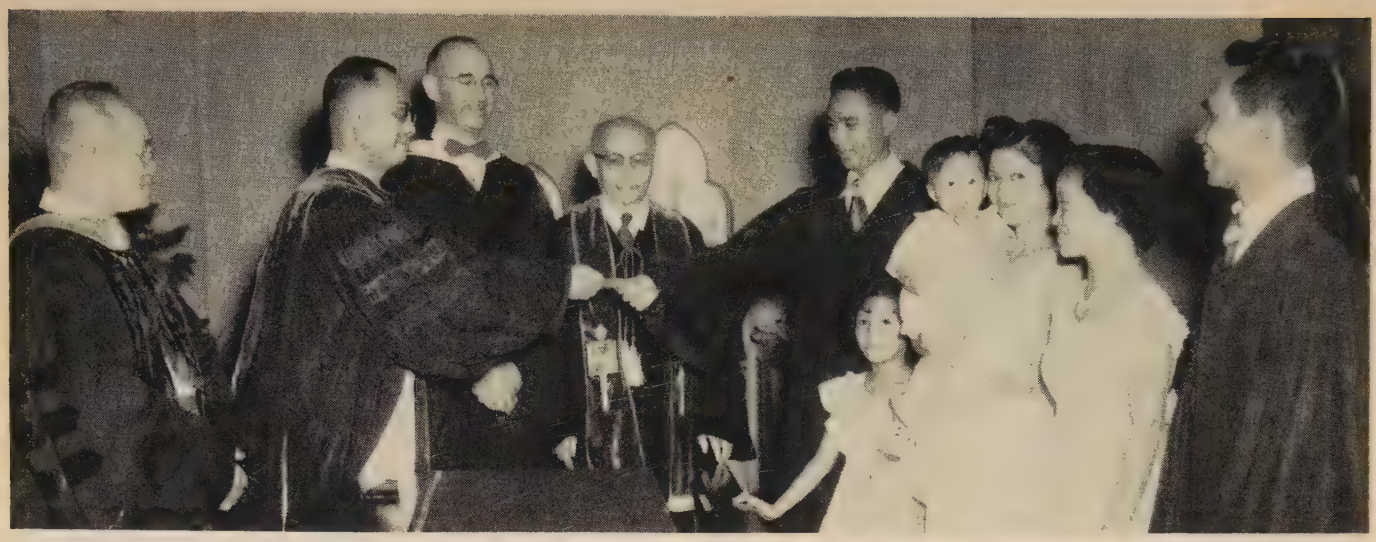
More effort is needed to improve the attitude of Disciples so that greater prestige may be enjoyed by the rural minister—in his own community where people often think that if he were *really* capable he would not stay with them—and in the Disciples of Christ brotherhood, where so many look down their noses at those who serve faithfully under trying rural circumstances.

Since the rural population provides the bulk of our population growth and helps in building our urban churches through migration to the cities, it is no less than Disciple suicide to neglect the very foundation of our future development.

Encouraging Signs

There are encouraging signs that some leaders are becoming aware of these facts, but the need is for all Disciples to *know*, and to be *aroused*, so that we may be strengthened at the "grass roots" and so throughout our ranks.

*Dr. Hamner is a professor at Phillips University, Enid, Oklahoma.



Above is shown Dr. E. C. Sobrepena, presiding bishop of the United Church in the Philippines, handing credentials to the J. R. Quismundos, missionaries to Indonesia. At right are Mr. and Mrs. Jose D. Estoye, new missionaries to Thailand.

Philippine Church Commissions Four Missionaries

By STEPHEN L. SMITH*

A CHAPTER in the evangelical history of the Philippines was written on a Sunday afternoon last August, when two young couples—among the finest and most devoted of the leaders of the United Church of Christ—were commissioned for overseas missionary service.

Three years had passed since the General Assembly, meeting in the sanctuary of the United Church of Manila—where the commissioning was now taking place—unanimously responded to the General Secretary's recommendation that a board of missions be formed. These three years have been spent in developing such an organization, in recruiting well-qualified missionaries, and in cultivating the most cordial participation by the entire church in the great task to which we have set our hand.

The churches have already responded magnificently to the appeal for funds, showing conclusively that the commissioning service in August was the expression of a *movement* rather than a passing fancy. Before that service, sufficient funds were in hand to cover all expenses of the two projects for at least a year and a half. Now subscriptions are to be sought to underwrite the annual support of our overseas work.

The commissioning service was an inspiring event. In spite of competition from a public celebration of National Heroes Day, the affair was attended by a large number of deeply interested persons from the churches of greater Manila and from many out-of-town churches, even as far as Lucena. Other denominations were well represented, expressing deep, common interest in what is really our essential task as Christians.

The earnest consecration of the missionary candidates was apparent throughout the service. As the Jorge Quismundos and the Jose B. Estoyes were presented to the congregation by the executive secretary, as they responded with conviction to the questions propounded by the chairman of the board, and as they knelt before the altar to be led in the prayer of dedication by one of their number, the congregation was deeply moved. Especially touching was the sight of six-year-old Elizabeth kneeling beside her parents, the Quismundos, sharing in their consecration and sharing, too, in the handclasp of fellowship at the close of the ritual.

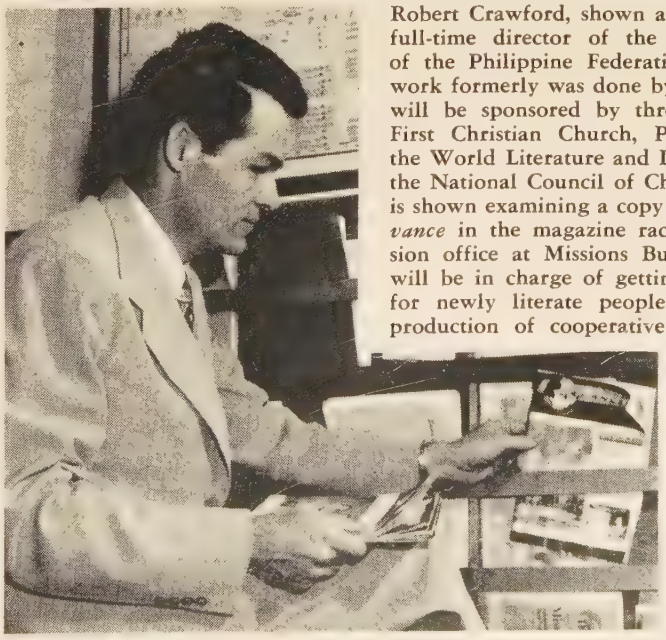
Representatives of the Philippine Republic, the Republic of Indonesia and the Kingdom of Thailand participated.

At the close of the rites of commissioning, the Quismundos and the Estoyes sang in a quartet, "The Whole Wide World for Jesus." The congregation leaned forward in rapt attention. Then Mr. Estoye preached a stirring missionary sermon on the transition of the United Church of Christ from infancy to manhood.

A reception was held after the commissioning service, and the congregation mingled with the missionaries in personal fellowship. Everyone left the gathering that day with an exalted sense of spiritual experience. Both congregation and missionaries were that day commissioned and consecrated to "make disciples of all nations."

*Mr. Smith is executive secretary of the Philippine Board of Missions.

Disciples Help in Philippine Literature Work



Robert Crawford, shown at left, will be the first full-time director of the literature department of the Philippine Federation of Churches. The work formerly was done by missionaries but now will be sponsored by three denominations, the First Christian Church, Portland, Oregon, and the World Literature and Literacy Commission of the National Council of Churches. Mr. Crawford is shown examining a copy of *The Philippine Advance* in the magazine rack in the foreign division office at Missions Building. Mr. Crawford will be in charge of getting writers to do work for newly literate people and also to oversee production of cooperative materials for church leadership. He will conduct a journalism workshop for youth. Mr. Crawford, as chairman of the Federation's Committee on Literature, has taken courses at Syracuse University.

—Photo by L. Moseley

Atlantic Christian College
Wilson, North Carolina

THE College opened in mid-September with 200 freshmen and a total enrollment of approximately 500. The freshmen participated in a three-day period of orientation before registration.

The evening school opened its fourth session with some 200 students. New courses include radio writing, producing and announcing, music appreciation, commercial art, guidance, and ceramics.

New appointments to the faculty include Dr. Millard P. Burt of Raleigh, head of the Department of Education and band director; Mrs. Bethany R. Joyner, assistant registrar since 1950, now acting registrar; J. P. Tyndall who returns, after a year's leave of absence for study at the University of Florida, as head of the Department of Science; Dr. R. B. Cutlip, professor of elementary education and dean of men; Allan Sharp, associate professor of religion; George H. Swain, head of the Department of Business Administration; Edward Rider, assistant professor of social science; Edward Cloyd, associate professor of physical education and acting head of the Department of Physical Education; Mrs. Allan Sharp, adjunct professor of religious education; and Charles Cobb, adjunct professor of philosophy.

Culver-Stockton College
Canton, Missouri

Among students who returned after vacation was Elma Jane Newburn of Rushville, Ill. She was one of three student workers sent out by the Division of Home Missions of the National Council of Churches to work with Spanish-speaking migrant laborers in Michigan.

Miss Newburn became interested in this phase of student work after hearing Newton Fowler, president of the National Disciples Student Fellowship, on the campus last spring. She conducted daily Bible classes, evening English classes, and recreational programs and worship services. She is president of the Christian Student Fellowship on the campus.

Butler University
Indianapolis, Indiana

The largest freshman class in many years participated in five days of orientation and registration before classes began.

Special courses for provisional teaching certificates are again offered in order to alleviate the teacher shortage in Indiana. Under this plan a college graduate may receive an emergency certificate to teach in schools of the state provided he is enrolled in courses totaling five credit hours. The emergency certificate is renewable until the student has completed the thirty hours credit required for provisional certification.

In cooperation with WFBM-TV, this year the university is offering courses in government and music appreciation. Students who enroll for credit in these courses take notes from the daily televised lectures and then submit written assignments by mail to the instructors. Final examinations are given at the end of the semester.

Dr. James Carley is associate professor of music in the university's Jordan College of Music. He directs all choral activities of the university and teaches courses related to the ministry of music in cooperation with the School of Religion. He holds his Doctor of Sacred Music degree from Union Theological Seminary, did his undergraduate work at the University of North Carolina, and received a degree of Master of Music from Northwestern.

Change in Higher Education Date

SINCE 1940 the churches of Disciples of Christ have observed the third Sunday in January as Higher Education Day. Falling as it did in the middle of the winter, it was never a very satisfactory date.

A few years ago the predecessor organization to the Commission on Christian Higher Education of the National Council of Churches set up a cooperative observance for the Christian college on the second Sunday following Easter. It seemed appropriate to the Board of Higher Education and the member institutions to change our date for the observance of higher education to coincide with the national interdenominational day. Approval by the Commission on Budgets and Promotional Relationships has been given, and we shall observe Higher Education Day in 1954 on Sunday, May 2.

While the National Council's observance will be confined largely to the Christian college, the Disciples' observance will be more inclusive and will represent the colleges, the seminaries, Bible colleges, Bible chairs, Foundations, and the Board of Higher Education.

Bethany College
Bethany, West Virginia

The College began its 113th year with a freshman class fifteen per cent larger than the one in 1952. The class represents 15 states and the District of Columbia.

New faculty members are Dr. Lester G. McAllister, religion; George W. Brewer, music; James Morton Callahan, Jr., history; Corbin Scott Carnell, English; Michael Gattozzi, music; Daniel Heatherington, biology; Charles Neel, English; Irving H. Lesser, secretarial training; Martha Black, art; James Morrison, chemistry.

Dr. Osborne Booth, professor and head of the Department of Religion, is in his twenty-fifth year as member of the faculty. Dr. Booth, during some of the summer months, is chaplain for the Marines at Parris Island. In addition to his teaching, Dr. Booth has served churches in Johnstown and Washington, Pa., and in Wheeling, W. Va.

Miss Patricia Sumpstine, daughter of the late Wilbur Sumpstine, professor at Bethany from 1925 to 1945, and of Mrs. William Shaner of Bethany, has been named a Senior Fellow in the field of biology for the current academic year. The selection of a Senior Fellow is made only of students who attain unusual excellence in their field of concentration and who, by character and ability, can do special work in a department as an assistant in instruction or research.

Professor E. Roberts, head of the Department of Journalism, has been granted leave of absence.

Hiram College
Hiram, Ohio

The academic year began with the largest freshman class in five years. Ten freshmen came to Hiram to prepare for full-time Christian vocations. Sixty-nine students affiliated with the Christian church, by way of student membership, at the first morning worship of the academic year. The freshman class includes students from Canada, Liberia and Korea.

The first chapel service sponsored by the new Student Christian Association was held on the first Sunday afternoon. This organization was formed last spring by bringing together all the religiously interested organizations on the campus. Already the association has undertaken major projects for the present year, including student chapel services twice a week and one additional service at an evening period once a month. The association will be responsible for Religious Emphasis Week.

Texas Christian University
Fort Worth, Texas

An increased enrollment, first use of the new Religious Center and the stadium addition, and the awarding of contracts for the new Student Center marked the September opening of the University's eighty-

first year. Many of the new students are Korean veterans who were awarded scholarships.

The Religious Center is a three-building complex. Offices and classrooms were ready for use in September, but the Robert Carr Chapel was not completed until the middle of October.

Contracts for the Student Union Building provide for an expenditure of approximately a million dollars for a building to care for various student activities. Present plans call for the development of the first unit of the three-building Business Center in the near future.

Hartwell M. Ramsey, Dallas pastor and former assistant editor of *The Christian-Evangelist,* was named director of ex-student activities. He also serves as assistant professor in journalism and is associated with the department of information service in the publication of university bulletins and catalogues.

Edward J. Mowery, New York reporter who won the Pulitzer Prize in 1953, delivered the Don R. Mellett Memorial Lecture. This lecture was started after the assassination in Canton, Ohio, in 1926 of Don Mellett, newspaperman who crusaded against local vice and corruption. It is given at a different university each year, and application must be made for it at least ten years in advance.

William Woods College
Fulton, Missouri

Robert Martin has joined the staff as director of public relations, succeeding Emily Maher who resigned to accept a position in radio advertising in Denver, Colo.

Mr. Martin is a native of Illinois and a graduate of the University with a Master of Arts degree. He served in the Pacific from 1942 to 1946 and in the Canal Zone during the early fifties. He comes to William Woods from a sales position with Bauer and Black in Alton, Ill.

Lynchburg College
Lynchburg, Virginia

Some 200 new students registered in mid-September, and the total enrollment was approximately the same as that of last year. A week of orientation and registration preceded the beginning of classes.

Three new faculty members were appointed: Dr. Edwin Swineford, associate professor of education and director of teacher training, giving part of his time to the teacher training program at Martinsville, Va. He has his Doctorate in Education from the University of Virginia. During the summer he was on the staff at the College of William and Mary.

Dr. Fulton Catlin of Maryland is associate professor of English. He took his graduate work at the University of Wisconsin, Johns Hopkins University, and Columbia University.

Howard B. Hovda is associate professor of business administration and comes to Lynchburg from the Office of Price Stabilization, Washington, D. C. He is working on his doctorate at the University of Minnesota and has done other educational work at North Dakota State Teachers College, University of North Dakota, and Northwestern University.

Cecil F. Cheverton Dies

TWO former members of the Board of Higher Education died recently. Announcement was made in the October issue of WORLD CALL of the death of Dean F. D. Kershner. On August 3, Dr. Cecil F. Cheverton died at his home in Fort Worth. He was chairman of the Department of Religion at Texas Christian University. At one time Dr. Cheverton was an ex officio member of the Board of Higher Education.

Dr. Cheverton

Dr. Cheverton was born in Rich Hill, Missouri, Feb. 1, 1889, and was educated at Drake and Boston universities. He held the honorary degree of Doctor of Divinity from Drake University and from the Pacific School of Religion.

Before going to Chapman College, he was professor of religion at Eureka College. For twelve years Dr. Cheverton was on the faculty of Chapman College, and for ten additional years he served as president. He was the author of many books.

Miss Mary H. Bassett will join the staff in February as assistant librarian. She has studied at Columbia University, University of Virginia, and Lynchburg College. At one time she was a public school teacher in Virginia.

Phillips University
Enid, Oklahoma

Dr. and Mrs. G. Edwin Osborn are back from Europe. Dr. Osborn was the fraternal delegate to the annual conference of the British churches.

Dr. Miklos Szucs Nicholson made a report of his summer tour in Europe where he visited most of the capitals.

Dr. Ralph G. Wilburn plans to conduct a party to Europe next summer and to remain on the continent for a year's study in theology.

Twenty-six foreign students enrolled at Phillips this fall. They represent 15 nations.

New faculty members include Dr. Roy W. Browning in secondary education and director of placement and student activities; Dr. Oliver Whitley, head of the Department of Sociology; Don Seamans, instructor in religious education; Dr. Loyal Northcott, part-time instructor in the Department of Practical Theology; Hazel Noland, assistant professor in commercial education; Marjorie Beth Murphy, assistant professor of science; Mrs. Yona Stone Holroyd, instructor in musicology and organ; James Brauninger, assistant professor of stringed instruments.

A third dormitory was opened during the summer and is known as Hollander House. It is under the proctorship of the graduate student Eddie Taylor. He has served as associate minister in Pine Bluff, Ark., during the summer vacation.

School of Religion
Butler University
Indianapolis, Indiana

During August the School of Religion, in cooperation with the Indiana Christian Missionary Society and The United Christian Missionary Society, held its annual Rural Church Institute with nearly 50 persons in attendance.

Courses in the Revised Standard Version of the Bible, Disciples of the Rural Church, Program of the Rural Church, and the Church in Its Social and Recreational Program were presented by Professors F. E. Rector and S. Marion Smith of the School of Religion. Special lecturers were Allan Jones, director of Merom Institute, Merom, Ind.; Vinton Bradshaw, Wirmingham, Tenn.; and Lonnie Haas, director of Town and Country Church in Indiana.

The European Study Seminar returned to America in mid-August after two months of study of Church and Social Problems in Europe under the direction of Dr. Walter Sikes. The group visited 12 countries and heard 47 persons give lectures dealing with problems related to the church.

Chapman College
Los Angeles, California

The fall semester opened with a 20 per cent increase in new students over last year. Some 80 per cent of these new students are members of Christian churches, and many of them have been active in the state CYF program. One student is from Korea, one from Nigeria, and one from Buenos Aires.

New faculty members include Willard Learned, head of the Department of Religion and college chaplain; Dr. Jeanette Vanderpol, teacher in the Department of Education; Herman Pieters, teacher of psychology; Miss Cutkosky, teacher of physical education; Robert Melville, physical education for men; DeLisle Crawford, head of public relations and alumni affairs, and Mrs. Crawford, school nurse.

Ninety-five Christian churches in the area have increased their support of the College. The Christian Men's Fellowships of Northern and Southern California contributed about $2,200 for paint, and 180 men gave their time to redecorate the college plant.

Drake University
Des Moines, Iowa

Dean Lynden E. Hoffman of the College of Business Administration has resigned to become an official of Town Mutual Dwelling Insurance Company, in charge of methods and personnel. He will continue at Drake until his successor is appointed.

Again this fall, students and faculty of Drake College of the Bible are sponsoring a foreign student under an exchange program set up in cooperation with the World and National Councils of Churches. This year's student is Peter Stolt of Hamburg, Germany. He receives a full tuition scholarship from the faculty, and a student group provides his board and room and certain extras. He attended the universities of Hamburg and Gottingen, as well as the Church Seminary of Hamburg. At one time he served in the German army.

WORLD CALL NEWS ROOM

OVER 1,000 delegates attended the annual session of the National Christian Missionary Convention of Disciples of Christ Churches which was held at Roanoke, Va., in August. At this meeting the Convention gave special citations for distinguished services to James A. Crain and Willard M. Wickizer of the executive staff of The United Christian Missionary Society.

L. L. Dickerson of Columbus, Ohio, was elected president for the year 1953-54. The 1954 assembly will be held in St. Louis, Mo.

G. Carlton Hill of Cincinnati, Ohio, newly elected member of the board of trustees of the Pension Fund of Disciples of Christ, began his service with that board on Sept. 25. He was elected to the unexpired term of F. A. Pruitt of Philadelphia (deceased) and to the new term beginning Jan. 1, 1954, by the International Convention Assembly in Portland last summer.

Mr. Hill

Mr. Hill is a deacon of Walnut Hills Christian Church. Vice-president of the Fifth Third Union Trust Company of Cincinnati, and director of six nationally known manufacturing companies, Mr. Hill is also active in many church and civic affairs.

Miss Marilynne Hill, a former missionary to India with the United Society, has accepted a position as research associate in the Society's department of missionary education. Born in India, the daughter of missionary parents, Miss Hill spent several years as a teacher at Southern Christian Institute at Edwards, Miss., before leaving for service in India.

The members of the board of managers of the United Society will meet Nov. 18 and 19 in Indianapolis. They will discuss world mission strategy and will take a forward look at work at home and abroad in the light of current conditions.

Stokely B. (Jimmy) Gribble, son of Mrs. Evylin Gribble, national World Call secretary, recently spent a month's vacation in the United States after serving as a fraternal worker in Greece for over two years.

During his stay in Greece, although most of his time was spent with the Christian Mission to Greek Villages, a World Council of Churches project near Jannina on the Greek-Albanian border, he also spent several months working among refugees.

Mr. Gribble returned to Greece on Oct. 21.

He will be working as an agricultural establishment officer with the Department of Interchurch Aid and Service to Refugees of the World Council of Churches. With headquarters at Riziany, he will be helping in the establishment of refugees in the nearby villages.

Three new state directors of men's work among Disciples were appointed recently. Dan Walker, retired Army colonel, began work as state director in Kentucky on Sept. 1.

Maxwell P. Smith has been serving since Sept. 10 as director of men's work and as a member of the staff of the Indiana Christian Missionary Society. An officer in the United States Navy for two decades, he is also a prominent businessman and layworker.

Ralph E. Bureman, pastor of the First Christian Church, Alva, Okla., began his work as state director of evangelism and men's work in Oklahoma in August.

Virgil A. Sly, chairman of the division of foreign missions of the United Society, left Sept. 26 on a tour of Disciples mission work in South America. He will visit Puerto Rico, Jamaica, Costa Rica, Paraguay and Argentina. Dr. Sly plans to return about Nov. 6.

Robert M. Hopkins, a former president of the United Society, who retired last June from his position as executive vice-president of The Golden Rule Foundation, has accepted an appointment as director of the Cane Ridge Preservation Project.

The Old Cane Ridge meeting house near Paris, Ky., was built in 1791. Here, in 1804, Barton W. Stone, its minister, first proclaimed publicly the cardinal principles that gave birth to the Disciples of Christ communion. Plans are now under way to make this building a national shrine of the Disciples.

Dr. P. D. Sukhnandan, medical superintendent of the Disciples of Christ hospital at Mungeli, India, will study surgery in Philadelphia during the coming academic year. His wife, Lily, will continue to study for an additional semester at Boston University for a Master's degree in the education of the blind.

The many friends of Dr. H. I. Blood, for years the physician at Hazel Green Academy, Hazel Green, Ky., were shocked to hear of his sudden death on Sept. 26, in Corning, Ark., where he had recently accepted a position as a doctor's consultant.

Dr. Blood was standing on the station platform at Corning when he was knocked down and killed instantly by a mail bag thrown from a through express train. The funeral was held in Middletown, Ohio, on Sept. 30.

Dr. Blood had been a missionary extraordinary. After carrying on a private practice for many years, the opportunity came to establish the hospital at Hazel Green, when Hazel Green Academy offered the second floor of the boys' dormitory for that purpose. He rendered an outstanding service to the school, the community and the remote districts of the county.

The Iowa Christian Women's Fellowship has called Miss Helen Gilbert of Granite City, Ill., to become the secretary of Christian Women's Fellowship for the state. Miss Gilbert has been serving as director of religious education in the Bloomington, Ill., church.

Two members of the United Society staff are taking educational leave this winter. Miss Mareta Smoot, national director of youth work in the department of missionary

(*Continued on page* 46)

New Directors of United Society Confer

At left is Lewis H. Deer, newly appointed national director in the department of social welfare. Since 1948 Mr. Deer has been pastor of the Pulaski Heights Church in Little Rock, Ark. At right is Morris Pullin, now national director of field program in the department of religious education. Formerly state director of Christian education in Missouri, Mr. Pullin follows Joe Babb, who resigned recently to become secretary-director of Louisiana.

Photo by Louise Moseley

Women and WORLD HIGHWAYS

We Open New Doors

By HAZEL RUDDUCK*

AS a child I delighted in reading the story of "Ali Baba and the Forty Thieves" and the mystic words "open sesame," for as the doors of the cavern opened, one after another, they revealed to me hidden and mysterious treasures. There was always a measure of excitement as I wandered through the storybook halls, finding strange, new experiences with the opening of each succeeding door. Life is like that. Each new experience, each mysterious adventure opens new doors before us; and if we search patiently we find that each new experience reveals greater treasures than the last.

In the message of John *(Rev. 3:8)*, he writes, "behold, I have set before you an open door, which no man can shut," and truly we find before us today an open door which we cannot shut.

The Christian Women's Fellowship is an open door. Christ calls us ever onward, revealing to us greater opportunities for service as we follow.

The Call to Worship

Christ calls us to a deeper sense of worship through the strengthening of our spiritual resources. He calls for a world-changing evangelism to meet the needs of people today, an evangelism which will find people where they are and meet them upon any level which they can understand. He calls upon us to live our faith in everyday life and to become an influence for good by living near the Master, following his way, and making his kingdom real. He has set before us an open door of opportunity to minister to those outside the church and to gather them close within the fold of Christian fellowship.

The Christian Women's Fellowship answers this call by placing within our hands inspiration for the deepening of spiritual life by prayer and a deeper personal communion with God. The greatest power on earth is the power of prayer. This power, held within the hands of women, is unlimited. We have never yet tried its strength. The challenge is not merely to believe in God, but to lay hold of this power not known before. Together we seek to know the will of God and to do it; to act, to speak, and to think in accordance with God's nature.

When we are exposed daily to devout communion with God something happens. We instinctively grow inwardly, for fellowship with God, and with the saints on earth, greatens our spiritual experiences. One cannot let his mind dwell on the picture of the world in which God has a free hand in painting without new beauty being added to his own humble work.

The Call to Study

Christ calls women to the unfinished task of world missions through study of people, world problems and world conditions, that they may become informed persons, intelligently ministering to the spiritual and physical needs of people. He has set before us the open door of knowledge. We are living in a perplexing age of human history; what the future holds no one knows. Past history furnished few precedents, and surely none to guide us through the days ahead. As individuals, we must find our own way, chart our own course, make our own contribution to his kingdom on earth. This will be possible only as we understand the issues in the world struggle for inner peace and security.

One of the wise utterances of Henry Thoreau says, "Only that day dawns to which we are awake." Today a new world is dawning, a global world, of which we are global citizens. To those who are not awake to this new and splendid movement of human thinking, it is as though it were not.

The Christian Women's Fellowship answers this call by making accessible a program of study through which we may become better informed. Any woman who trains herself in the knowledge of Christian principles and their application to existing problems will measure the results in a definite way. The fruits of such training are a closer relationship with God and a more efficient fulfilment of her own obligations to God and man. This definite study, diligently followed, will awaken our women to the dawning of the new day. The door of knowledge is unlocked; it opens at the slightest touch.

The Call to Service

The call of physical needs of people is upon us. Christ calls through human need, through hungry multitudes, through the millions who cry for physical relief, through countless thousands who are homeless and dispossessed. He has set before us an open door of service which no man can shut. When we enter we identify ourselves with the needs, the sufferings and the longings of the people of the world.

Progress comes only as we work toward the goal of the abundant life for all, and as we discipline ourselves to share with them our great abundance of spiritual and material resources. When women acquire the sense that they belong to a people, when they have the feeling that they owe something to their community and to humanity, that the uplifting of mankind in the community and in the world is part of woman's work, life will gain immeasurably in depth and breadth and power. The call is upon us to learn of Christ's love for all people and to grow in our love for him. As we grow we are challenged by the many kinds of service which may be rendered to mankind.

The Christian Women's Fellowship answers this call by providing a program to develop all women in Christian living and Christian service, beginning where Jesus did—with the needs and the welfare of people. We are given a fellowship in which each of us can make her own contribution of the talent or skill which she possesses. She who is prompted in her heart to serve will find that God provides the ability with which to carry out her desire. Our answer is an awareness to the ideals and duties of Christian citizenship with wider interests and sympathies, with a conviction that womanly qualities are needed not only in the home but in the community as well, and with an awareness of a new sense of responsibility to the world neighborhood in which we live.

Mrs. Rudduck

Variety of Activities

Women today are carrying on a variety of activities within the church. They have caught a vision of the world-wide outreach of the missionary enterprise and the need for a more spiritual approach to the problems of the world. Without the aid of women the missionary work of the church would have been impossible and the great spiritual impact of Christianity would never have reached the pagan world. Their concern for a better world cannot be measured. Women are a great force within the church. But the contribution of women must not be set aside as "women's work." Rather, it must be an essential part of the life and work of the whole church, for women are a part of the church. Their goal cannot be accomplished apart from the total church program.

Vast Throng

The Christian Women's Fellowship is a vast throng of women united in our own church family, challenged to accomplish great things for the Master. I hear the call beckoning us onward, farther and farther down the road into the future. The call comes from those whose hearts are hungry, whose souls are yearning, whose bodies are wanting. The call comes to us as it came to our grandmothers in the days of our beginning. As they heard the call, as by their perseverance and determination they provided the way for greater service, so will we hear the call and open the door which leads to other doors and to other chambers far along the caverns, opening the way to greater and greater knowledge, each to new and greater fields of increased usefulness.

This is the challenge of the Christian Women's Fellowship.

*Mrs. H. I. Rudduck, Mishawaka, Indiana, is the new vice-president of the International Christian Women's Fellowship.

Echoes— *from Everywhere*

Disciple Churches Help Pay Cost Of Argentine Seminary Library

DISCIPLES have a special interest in the Union Theological Seminary library at Buenos Aires, for a goodly part of the construction cost was paid by the women of Disciple churches in the state of Missouri as a memorial to Mrs. Ralph S. Latshaw. At the present time the library contains 13,800 volumes which include a wide selection of source materials, standard reference books and old and contemporary religious writings.

Early in the present school year the library received what is, to date, its most unique and valuable collection of books. This collection, known as the Lopez Library, includes some 700 volumes and is one of the finest collections of Spanish religious literature in the world. The collection is divided into four sections: Bible, Sixteenth Century Spanish reformers, Spanish Inquisition, and Spanish Literature and History.

A few illustrations of the books included will indicate the importance of the collection. The Bible section contains a copy of the first Spanish version of the Old Testament, published by the Jews in 1553; the second Spanish version of the New Testament, published in Geneva in 1556; three copies of the first Spanish edition of the entire Bible, published in Basel in 1569; a revision of this version made by Cipriano de Valera in Amsterdam in 1602, and many other valuable editions.

Last summer a formal incorporation of all these books was announced at a special program in the seminary library, and Senor Jose Lopez, the collector, was named honorary librarian of the seminary.

—T. J. Liggett

River Plate Reflections

Philippine Missionary Works With Home and Family Life Area

One of the activities I enjoy most here is working with the home and family life department of the Philippine Federation of Christian Churches and serving on the executive committee under the leadership of Dr. Ortha Lane.

There are five committees to sponsor family life activities in local areas. There have been four excellent home and family life conferences in addition to special conferences such as the one held in Union Seminary during the past year. Family life courses are taught in young people's conferences and some of the Protestant schools have preparation for marriage and family courses in the curriculum.

Largely through gifts of friends of Dr. Lane there is a splendid lending library of books and magazines on home and family life. The department has sponsored a number of publications, and the audio-visual committee is preparing sets of color slides and a series of radio programs to be broadcast from Manila. Fine radio programs have been given over the Dumaguete station where Silliman University is located.

—Margaret R. Owen

Manila, Philippine Islands

Mission Hospital Serves Needs Of People as a Christian Expression

Sukhram, a distinguished looking Satnami, came to the Takhatpur "Temple of Health," as our mission hospital is called, seeking the blessing of well being and the promise of progeny for his family. His daughter-in-law, Chaiti Bai, was the one upon whom the responsibility of making complete the hopes of the whole family rested.

Every possible effort was made to make her well and strong. Laboratory examinations helped make an exact diagnosis and in a short time the benefits of new medicines not known in the village were evident.

A baby daughter, Chandramani Ruth, was born on the hottest day in June and weighed about four pounds. We wondered that she did not dry up, but Mrs. Lal and our staff pulled the baby through. Today she is a cheerful cherub, a joy to the family and all the village neighbors. She is a living witness to what the true God can do through the hospital with a staff aware of their part in preparing for the Lord's coming into the hearts of people.

—Mary McGavran

Takhatpur, M. P., India

Congo Mission Tries Venture In Cooperation for Evangelism

We recently held a series of evangelistic meetings in Coquilhatville and Bolenge with Pastor Tshisungu Daniel of the Presbyterian Mission from southern Congo. This was a new venture for us and we entered into it with certain doubts. But we found Tshisungu to be a fine, well-trained leader, and his influence upon those who heard him was unquestionably good.

We somewhat expected to find some resentment of this new man by older pastors in our work, but none of it was apparent. His many talents and his quiet persuasive way among these people, combined with his sincere appreciation for every little thing done or said in his behalf, were enough to disarm the most suspicious.

They left us with more than a happy memory and a renewed vigor in our church life.

—Ellsworth Lewis

Coquilhatville, Belgian Congo

Former Disciple Professor in China Now Serving United Nations Agency

A recent visitor to Tokyo was C. W. Chang of Bangkok, Thailand. Mr. Chang is now director for the whole Orient of the agriculture section of the United Nations Food and Agriculture Organization (F.A.O.). Formerly he was dean of the department of agriculture in Nanking University in China. He is a brother Disciple, active in one of our churches in Nanking before his departure from China. Mr. Chang said that he came to Japan to see the work

Thai Sociologist Studies at Disciple Home

—Photo by J. E. Carlson

Mrs. Warunee Bintasan, of Thailand, is shown at right in this photo. In the center is her husband and at the left is Miss Marie C. Hay, superintendent of the St. Louis Christian Home. Mrs. Bintasan and her husband recently spent three months with Miss Hay in St. Louis as final training for a degree from Missouri University's Department of Social Work. Mrs. Bintasan has an LL.B. from the University of Bangkok, Thailand. She has had one and one-half years of classroom training and practical experience in the public assistance and child welfare offices of Boone County, Missouri. She was in the United States through a Fulbright grant.

that is being done in the realm of agricultural extension by the Japanese government and also to set up plans for the International Rice Congress to be held in Tokyo in 1954.

The acute sense of Christian responsibility which motivates this churchman is truly inspiring. He and his Nanking University colleague, Dr. Ma, who also visited this country, were concerned for the rural reconstruction program in China before the change in government.

The movement of history is truly mysterious. This noble Christian's vast practical experience and scientific skill are now available to help solve the tremendous problems of inadequate food production which face the undernourished millions of the Orient.

How loyal, wise and selfless has been the service of Christian missionaries who gave their lives to the nurture and training of just such believers as Mr. Chang! How different the future might be if there were more supporters and missionaries *now!*

—Howard Huff

Tokyo, Japan

Missionary Worship Service

Theme: *The Sound of Many Voices*

December

"If you will obey my voice . . . you shall be my own possession among all peoples."

Call to Worship:

The spirit of the Lord is upon me,
because he has anointed me to
preach good news to the poor.
He has sent me to proclaim release
to the captives
and the recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of
the Lord. (Luke 4:18, 19)

Let Us Pray (The Lord's Prayer)

Hymn: "We Would Be Building" *(Christian Worship: A Hymnal,* 489)

Scripture: Exodus 19:1-6

Meditation: It was a decisive day for Israel—that day in the wilderness of Sinai when God called forth to that trembling band of wanderers: "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all the nations."

They knew not why God chose them—an insignificant people—to be his "holy nation." They only knew that they *had* been chosen! And gradually they began to understand that with the privileges which came from being thus called forth came also responsibilities.

They had a divine mission to fulfill. To Amos it was a mission of righteousness. To Hosea it was absolute faithfulness and loyalty. Isaiah understood it to be a mission of suffering whereby God's own sacrificing love might be revealed.

Their lives were to be dominated by love—love for God *(Deut. 6:4)* and love for men *(Lev. 19:18),* including the poor *(Deut. 15:4-11),* the widows and orphans *(Deut. 24:17),* the slaves *(Deut. 23:15-16);* and the resident aliens *(Deut. 24:19-22).*

In our Christian faith we hold that with privilege always comes responsibility. As of old, when God truly speaks to us we recognize the urgency of a mission upon our lives: "Follow me"; "Feed my sheep"; "Go into all the world and preach the gospel." God's chosen people today are those who with courage will listen to his voice and answer. How are you answering God?

In quietness and reverence let us bow our heads for meditation. [*Note to the leader: Arrange ahead of time with the pianist to begin playing soft background music at this time. "Have Thine Own Way, Lord" (Christian Worship: A Hymnal,* 324) *is suggested. Read the following questions, allowing sufficient time after each for meditation.*]

In my prayer life, have I given time for God to speak, or do I do all the talking?

Have I accepted my share of responsibility as well as the privileges of life in the church?

Have I tried sympathetically to imagine how life looks to the needy, the blind, the oppressed, the racial minorities, the hungry millions of the world?

Am I willing to help where need exists without regard for reward or recognition?

Do I get impatient for quick results, or do I trust God to work his way?

Let us thank God:

For his tender mercies which surround and sustain our lives.

For the church and its message of hope in a troubled world.

Let us pray for the Spanish-speaking peoples of our land:

For the migrants who know not the security of a home town.

For the underprivileged children who seek help and guidance at Mexican Christian Institute.

For the hundreds of Puerto Ricans who flock into New York each year to secure needed employment.

Let us earnestly seek God's wisdom and power in weeding out those conflicts in our lives which hinder us from Christian service.

(Note: The period of silence may be closed with the reading of the following prayer hymn.)

We thank thee, Lord, thy paths of service lead
To blazoned heights and down the slopes of need:
They reach thy throne, encompass land and sea,
And he who journeys in them walks with thee. Amen.—*Calvin W. Laufer*

Offering

Benediction

—May Sweet Lord

In Memoriam

Mrs. John (Hattie) Miner, July 18, Edinburg, Ind. Devoted and faithful member of Edinburg Church. Age 82.

Mr. E. E. Shelton, August 5. Held life membership in Marion County Sunday School Association, Indiana.

Mrs. Mary W. Rachels, August 8, Dublin, Ga. Member of church more than 70 years. Attended regularly.

Ross McElroy Pritchard, June 15, Wichita, Kan. Faithful member of Central Church. Deacon and trustee.

Luther C. Gentzler, May 18, Wichita, Kan. Active and interested layman of Central Church. Age 65.

Mrs. Fred (Nannie) Wasson, May 16, Wichita, Kan. Worked in Central Church more than 50 years. Age 68.

Etta Leanore Kinder, July 9, Wichita, Kan. Member of Central Church 36 years. Devoted worker.

Adolphe Leigh Gray, Sept. 2, La Grange, N. C. Faithful member of Wheat Swamp Church. Age 73.

Mrs. C. S. Linkletter, June 15, Atlantic, Ia. Wife of minister. Was member of Board of Managers of The United Christian Missionary Society.

Mrs. Cora Burlingame, January 17, Canton, Pa. Member of First Church and active women's worker.

Mrs. Jane Randolph, Washington, N. C. Organizer of First Christian Church in 1888. Always devoted.

Mrs. Cleve (Lula) Bowden, June, Bedford, Ind. Deaconess for several years. First CWF president.

Mrs. Cora Lamb, January 9, Jackson, Mich. Charter member of church and faithful member. Age 82.

Mrs. Edith Good, June 28, Jackson, Mich. Charter member of church and always faithful. Age 74.

Mrs. Ella Hobart, September 1, Des Moines, Ia. Served Southern Christian Institute from 1915-40. Resided at Ramsey Home at her death. A devout Christian.

Mrs. Emma Scrimsher, November 24, 1952, Brock, Neb. Charter member of CWBM, now CWF. Age 83.

Mrs. Edda Smedley, December 1, 1952, Talmadge, Neb. Member of Charter Oak Church. Age 79.

Mrs. Josie Osterhout, May 15, Talmadge, Neb. Thirty years in women's work. Loyal worker. Age 72.

Mrs. Fannie Cash, July, Frankford, Mo. Active until shortly before her death. Was charter member of missionary society. Age 92.

Mrs. Louise Trumbo Monteer, August 21, Raleigh, N. C. Long time member of Christian church. Devoted worker in church school who gave generously of her time and talents.

For Adult Mission Study

DECEMBER

THEME
Spanish-Speaking Peoples in the U. S. A.

"And Follow Where Thy Feet Have Trod"

DECEMBER is a good month to climax the study of Spanish-speaking Americans. This is the month when people like to *do* the acts of kindness they *discuss* all year. This December why not turn some of these kind acts towards helping Spanish-speaking peoples in the United States? Program Six makes a number of suggestions for following your study with action. For service gift projects for Mexican Christian Institute and migratory laborers, write the Department of Social Welfare, The United Christian Missionary Society.

For Summarizing

Since this is the final program in this study, you will want to be able to summarize general facts and statements concerning our Spanish Americans.

The little pamphlet *Disciples of Christ and Spanish-Speaking Americans* tells the story of Disciple work in this field.

You will also find valuable help in the Freedom Pamphlets on Spanish Americans: *Strangers—and Neighbors* by Clarence Senior and *Peoples of the Southwest* by W. Henry Cooke.

These pamphlets cost 25 cents each and may be ordered from the Sales Literature Section of the United Society.

More About Puerto Ricans

The illustrated pamphlet *Know Your Fellow American Citizen from Puerto Rico* may be secured free from the Office of the Government of Puerto Rico, 21 West 60th Street, New York City 23. Other literature, movies, colored slides, photographs, Puerto Rican songs, and a bibliography may also be secured from this same office. Clarence Senior in his pamphlet *Strangers—and Neighbors,* discusses—and explodes—seven myths* that have grown up concerning Puerto Ricans in New York City.

One of the most common of these misstatements concerning Puerto Ricans is "Millions of Puerto Ricans are coming to New York." Mr. Senior quotes figures to prove that this statement is a gross exaggeration. The facts are that in 1951 there were between 300,000 and 350,000 persons in New York City who had either been born in Puerto Rico or were children of native-born Puerto Ricans. Approximately 80% of the new arrivals come to New York City, and 20% go elsewhere.

A second myth is "Puerto Ricans are mostly crude peasants." According to statistics, only 5 per cent of Puerto Ricans living in this country have ever had agricultural experience. Most of them are persons who came for migratory labor and decided to stay in this country.

"The failures of Puerto Rico are the migrants to New York" is a myth exactly opposite from the truth. Most of the Puerto Ricans in New York are above average in education, occupational rating, and skill.

A statement that barely deserves answering is the bigoted "They are all Negroes." Mr. Senior is tempted to say, "So what?" but also sets the record straight. According to a study conducted by Columbia University, 64 per cent of all migrants in the areas of Harlem and the Morrisania district of the Bronx were white. The proportion varied for each district and for other areas of New York, due mainly to our practices of discrimination which cause segregation.

The belief that "The majority are on relief" is proved false by the fact that in the winter of 1947-48 only 6 per cent of New York Puerto Ricans were on relief. Two years later, when there was more general unemployment in New York, the number had risen to 10 per cent.

There is no foundation for either of the last two misstatements: "Puerto Ricans are brought here for political purposes," and "Puerto Ricans are responsible for our increased juvenile delinquency."

All these and other myths might similarly be exploded, not only concerning Puerto Ricans in New York, but about all of our Spanish Americans in this country. It is up to thinking Christians to help correct these false impressions by knowing and asserting the facts.

*Used by permission of the publisher, Anti-Defamation League of B'nai B'rith, New York City.

Although Rachel belongs to a Mexican migrant family, she is typical of nearly four million Spanish-speaking American people who live in the United States.

—Photo by L. D. Warren

Consecration Service

A fitting climax to your study of Spanish Americans will be the use of the consecration service prepared by Mrs. Harvey Lord and found on another page of this issue of WORLD CALL. You might even wish to use candles, lighting one for each group of Spanish Americans in our country as you mention them.

"A Mother Prays for Her Son"

The following poem was received as an anonymous communication by the Denver *Rocky Mountain News* and is reprinted here with its permission. It was written by "A Mexican Mother."

"Our Father Who Art in Heaven . . . "
With my son I kneel to pray,
My child came to mass today.
Your child went to Sunday school;
Was my child just Sunday's fool?
Your child laughed as children can—
Laughed, and sneered: "You're Mexican!"

"Hallowed Be Thy Name . . . "
The sky on high
is blue;
Is my God thy
God, too?
Then why
must my
boy cry?

"Thy Kingdom Come, Thy Will Be Done . . . "
O Thy omniscience I revere;
To my small boy be ever near.
And hear
his cry—
"Oh, Mother, why?"

"On Earth as It Is in Heaven . . . "
Why
do I
seem dark and strange to him who walks
so fair and light, and ever talks
with cruel words that hurt and sting,
as though I were some dirty thing?

"Give Us This Day Our Daily Bread . . . "
We bow our heads and say our grace,
each child is in his proper place.
The food and drink is my domain,
The hungry souls for Thee remain.

"And Forgive Us Our Trespasses, As We Forgive Those Who Trespass Against Us . . . "
My tired knees I bend, for toil will never end
nor pain surcease;
If such could be Thy grace, remove from my son's face
O dear God, please!
The pain, the hurt, and yet the fear.
Replace each bitter, burning tear
With drops of joy; a little cheer
to make a lot of life less drear.

"And Lead Us Not Into Temptation, But Deliver Us From Evil. Amen."

Youth and Missions

Careers on Christian Frontiers

BY means of a year-around interest center, hold before youth career opportunities in missions. A table or shelf with a bulletin board above it will serve as basic equipment. One corner of the CYF room may be your answer. Get some color into your center so that it is a pleasure to the eye. Keep it up-to-date.

On a strip at one side of the bulletin board list the names on your church's honor roll, the name of everyone from the congregation who has entered full-time Christian work. Indicate the work he is doing now and the location in which he is serving. If possible, supply a picture of each.

Elsewhere on your board mount pictures or stories concerned with the work of any person on your service roll. Add news items which describe work done by the link missionary of your church. Extend your coverage to interesting experiences and accomplishments of any missionary. Glean material from a variety of countries and communions from *Christian World Facts.** For items of interest on the work of home missionaries look through copies of *NOW!,** *HOW?,** and *WHO?.** Find in WORLD CALL and other brotherhood periodicals pictures and articles which will attract seniors.

Is a youth conference or a World Fellowship Youth Meet looming up? Let your bulletin board point out the opportunities for a young person interested in making a career of missions, or following any other church vocation. The notice you post would name the conference course or interest group at the Meet. For the class of seniors at the Church School of Missions, ask an interested member of the CYF to report on missions as a vocation—qualifications needed to become a missionary, variety of jobs which invite the young person, and the experiences and satisfactions which reward the missionary.

On the table or shelf beneath the bulletin board place books, pamphlets and magazines which will appeal to youth considering missions as life work *There's a Job for You** contains a self-test which measures one's fitness to become a missionary or to follow any other church vocation. The entire booklet is readable. Borrow *Look at the Missionary* from the church library. Provide one, or perhaps more copies, of the little folder *Christian Horizons,* which lists all openings in the missions of many boards. It dramatizes the many types of work related to missions. Request *Get Ready for a Real Job* and other special material from the executive secretary for missionary selection and training, The United Christian Missionary Society. Add a motivating book or two for general interest. For this year you would certainly want *WHO?* and *Where'er the Sun.**

*Available from The United Christian Missionary Society.

Left: Goodwin (Goody) Moore of North Carolina, now a student at the College of the Bible, Lexington, Kentucky, and formerly chairman of the worship committee of the International Christian Youth Fellowship Commission. He wrote a section of discussion material for World Fellowship Youth Meets and worship material appearing in *Chi Rho Fellowship Studies Christian World Outreach* booklet. Miss Florence Gordon (center), former editor of *Christian World Facts,* and Miss Sue Weddell of the Foreign Division of the National Council of Churches of Christ in the U.S.A. At a meeting of the Joint Commission on Missionary Education, they introduced Mareta Smoot to illustrative stories on world outreach. The stories in the third column, under the title, "The World Team," are a part of results.

The World Team

Members of the world Christian team and plays made here and there in the great game are the subjects of the quoted paragraphs that follow. Pass them on to members of youth groups.

Team Play

In a town thirty miles from Rangoon the war destroyed all the churches except one, the Episcopalian. The only pastor left in the city is a Baptist, and the only missionary, a Methodist. Now all three denominations in this town in Burma work there together. The war taught them that in union there is strength.

A Young Television Fan Goes Into Action

Among persons recently watching the television program "Of These My Brethren"—portraying the plight of some 30 million homeless and needy refugees throughout the world—was a small boy in Maywood, N. J. What happened after the program is told in the following letter received by Church World Service:

"My son Charles, age eight, saw your television program this morning. He went next door to get his friend Richard, age seven; then they went to several neighborhoods and shoveled snow off walks. Enclosed you will find the money they earned."

"Of These My Brethren" was shown in connection with the "One Great Hour of Sharing" united relief appeal, sponsored by Church World Service. The $7,000,000 contributed to the appeal is being used to buy food, clothing, medicine and medical care for millions of needy persons overseas. CWS is a department of the National Council of Churches.

Operation Peep-Peep

Thirty thousand baby chicks left New York by plane only a few hours after their birth for a palatial roosting place on the banks of the Nile River in Egypt. They are the first of 100,000 chicks being sent as a part of a program to increase egg size and egg and chicken production in Egypt. The program is sponsored by the Heifer Project, the Christian Rural Overseas Program of Church World Service, and the U. S. State Department's Technical Cooperation Administration. At Cairo the chicks were to be lodged in a palace formerly reserved for ex-King Farouk and his family. Scores of electric brooders sent in advance from the U.S. have been set up in the palace. The chicks left Idlewild Airport in a specially-equipped, air-conditioned plane of the Royal Dutch Airlines.

International Christian University

Four years ago young people of North America were organizing community campaigns to raise funds for an International Christian University for Japan to train leaders of leaders. Now colleges of this land are contributing scholarships to ICU and receiving gifts of Japanese cherry trees for their campuses. Six graduates of ICU are continuing their education in the United States.

GIFT BOOKS from The Upper Room for Christmas

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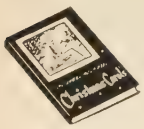

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A collection of prayers from the early centuries of the Christian church, valuable for prayer cells and groups, and for devotions at group meetings. Pocket size, 50c each.

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Selections from the writings of Bernard of Clairvaux, Jeremy Taylor, Evelyn Underhill—who represent the search for deeper faith in the 11th century, in the 17th century, and in modern times. 35 cents each.

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The United Nations

Christian Duty Is to Support It as an Instrument of Peace, Says World Council Message

CHRISTIAN people have a duty to support the United Nations and make full use of its great possibilities as an instrument for creating a just and durable peace and collective security.

This is the essence of a message, "Christians Look at the United Nations," which has gone out to constituent churches of the World Council of Churches in forty-six countries. It was adopted at the summer meeting of the executive committee of the Commission of the Churches on International Affairs, meeting at Celigny, Switzerland, August 9-12. The Commission of the Churches on International Affairs was created by the World Council and the International Missionary Council and serves the two international church organizations jointly, in their relationships with governmental and intergovernmental agencies.

Commissions Cooperate

Twenty-one national commissions in North America, Europe and the Far East cooperate with the C.C.I.A. In the United States the cooperating organization is the Department of International Justice and Goodwill of the National Council of Churches.

The message to churches describes the United Nations as "in many respects directed toward goals which Christians believe to be in accordance with God's will for justice among his children," although it admittedly "reflects the disorder of this interdependent world." The message also cites the value of the U.N. as a "world forum," as "the best means for coordinating the activities of the nations for human welfare," and in combating "ignorance, want and disease, especially in underdeveloped territories."

There is a warning, however, that "The tremendous task of developing effective international machinery cannot be performed within a few years, but only by the patient and cumulative effort of generations. "To aid in this task," it says, "is a Christian duty."

World Scripture Events Scheduled by Society

THE tenth observance of Universal Bible Sunday will climax another Thanksgiving-to-Easter Bible reading program in the world's churches. The program is being planned in the United States by the American Bible Society.

More than 150,000,000 bookmarks listing daily scripture passages will be distributed to participating American churches for the reading program. More than 30,000,000 responsive reading leaflets will be sent to churches observing Universal Bible Sunday on December 13. Free materials and information may be had by writing the American Bible Society, 450 Park Avenue, New York 22, N. Y.

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Planning for a Rainy Day?

• Many people are developing *Church Extension Personal Trust Funds* as reserves against possible rainy days. If the rainy days never come—all the better! If they do, the *Personal Trust Fund* is available upon call. In fact, such funds are available upon demand *at any time.*

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Please send me, without obligation, complete information concerning the *Church Extension Personal Trust Fund Plan.*

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Street Address _____

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Thank God!

(*Continued from page 9*)

keep this beloved nation of ours healthy and secure. Doesn't it make you tremble when you realize how many Christians will coldly ignore him on Thanksgiving Day? Thank God for America!

IV

Thank God, finally, for our overflowing harvest and industrial wealth in 1953! Presidential proclamations usually start by rejoicing: "Our fields have been blessed, our granaries are full." I have intentionally delayed this accent until the end for one simple reason. As a world traveler, I find it embarrassing!

Whole continents are hungry; heroic fugitives from Communist tyranny are emaciated; numberless exiles are gaunt and thin—and America's barns are bursting. Vast new storage facilities have to be erected every year for our surplus commodities. If the dam should ever break, our whole national prosperity would be submerged.

How can we explain the gush of God's liberality to America? Certainly not by our virtue! Only as a daring proof of his trust in us! Never forget, the harvests are his. It's not up to us to dole out God's food and to feel virtuous about it, perhaps even to expect our hands to be kissed! It's even less up to us to think that we have the right to hold back bread from the hungry. "The earth is the Lord's and the fullness thereof." Stewards, that's what we are. Stewards of the bounty of God.

Thank God, American Christians are generous. God make us more generous still!

Elusive Peace

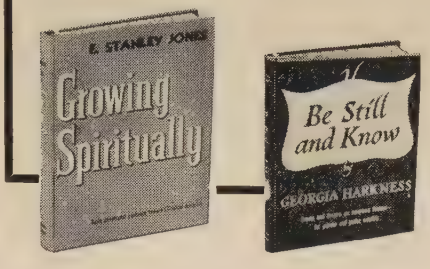
CENTURIES have passed since Jesus came
To grant a burdened world release
From sin and needless suffering
And pave the path to peace.
And through the years mankind has fought
His promised peace to gain,
With all the strength at his command
And sacrificed in vain
To feed the hungry war-machine
And satiate its greed.
He sees his hopes frustrated;
His plans do not succeed;
For peace is an elusive myth:
Man thinks he holds it fast,
Till suddenly it vanishes
And merges with the past.
Is it because man turned from Christ
To live for earthly pleasure,
That God has sent these ills to test
Man's faith and Christian measure?
Must generations come and go
And men still fight and die
In bloody, futile warfare
And God's true law deny?
Must other centuries slip past
E'er man this lesson learns:
That peace on earth will only come
When man to God returns?

—ELIZABETH LATHROP POWERS

Washington, Iowa

Books for Christmas Giving

Devotion and Meditation



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GRACE NOLL CROWELL. For those who love beauty of language as well as spiritual refreshment, here is a feast of 26 prose devotions written by a famous poet and lighted with her original verse. **$1.50**

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GEORGIA HARKNESS. Poems and prayers on scripture themes—expressing the deep faith of one of America's outstanding religious writers. 86 page-length devotions with scripture and original poem and prayer. **$1.25**

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John Wesley

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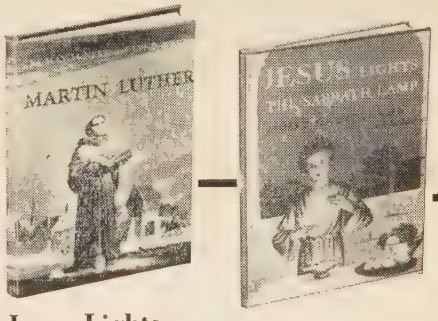
God Planned It That Way

CAROLYN EDNA MULLER. *Pictures by Lloyd Dotterer.* A beautifully illustrated book explaining that everything is a part of God's plan. AGES 3-7. **$1**

Clear of The Brooding Cloud

JACK FINEGAN, Minister, University Christian Church, Berkeley, Calif. For those who like something a little different, here is an unusual book of spiritual common sense. The 18 inspiring chapters show how, in the light of Bible truths, man can rise above life's brooding cloud—despondency, sin, fear, persecution—to the heights of Christian happiness. **$2.50**



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Villagers Make Peace in Philippines

By LEONARD BRUMMETT*

THE peace pact is the old traditional way of settling tribal disputes among the Tinguian people of Abra in the Philippines. In former years there was often bloodshed between the Tinguian tribes and other people in the mountain provinces. There was a pattern of blood feud. If a man in one village was beheaded by men of another village, it was the duty of the dead man's town mates to claim a head from the offending village.

The purpose of the peace pact was to put an end to these difficulties. Representatives of two tribes would meet and reach an agreement concerning relationships between their peoples. No more head-hunting. No more stealing. No more striking of one another. And hospitality should be shown between the two tribes. These might be the conditions of a peace pact.

Head hunting has ceased but the peace pact still is used as a traditional method of providing security and peaceful relationships between mountain villages. I know of three peace pacts which were signed in the southern section of Abra.

The people of Boliney have a peace pact with the people of Tiempo. While I was visiting in Boliney recently, I had an occasion to see how the peace pact is useful in settling inter-tribal disputes.

*Leonard and Ruth Brummett are missionaries to the Philippines with The United Christian Missionary Society.

—Photo by V. G. Miller

The beat of these drums in a Philippine village calls the wise and mature men to a center area where they will meet and try to resolve problems and make peace.

Drums Call Village Men

At sunset a few strong beats on a drum called the mature men of Boliney to the center of the village for a meeting. A sudden rain drove them under a partly completed house for shelter. About seventy-five men, most of them dressed in Western clothes, squatted on the ground or sat on the rafters above. I sat with them on a chair someone provided for my comfort. Everyone gave his attention to the cause of the meeting.

A woman from Boliney was married to a man from Tiempo and the couple had gone to the home of the husband for a visit. As they were walking down the streets of Tiempo a woman was emptying a basin of water from her window. The water drenched the lady from Boliney. If the peace pact between the two villages specifies hospitality as one condition of the pact, this certainly was not a very hospitable act!

People Sent Tobacco

The people of Tiempo, concerned over this incident, had sent some tobacco to Boliney as a symbol of their regret. The problem was how they should evaluate the incident and whether or not they should accept the peace gift. If they accepted the tobacco, this would mean that they regretted the incident but that the matter was closed and the gift was sufficient to cover the error and preserve the peace pact. If the men of Boliney should refuse the tobacco, this would signify that the incident was too trivial for anyone to be concerned.

Was the drenching of the Boliney woman an accident? It would seem so but her

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MATERIALS HAVE BEEN MAILED to our Churches from NBA Headquarters. This material is designed to inform our people and suggest ways and means of gathering the Christmas Offering. PLAN EARLY IN YOUR CHURCH so the members will be thoroughly informed and enthused and a great offering will result on BENEVOLENT SUNDAY, DECEMBER 20.

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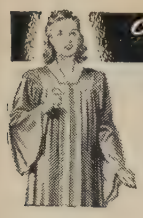

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husband was not quite sure. He said that the woman who threw the water did not act very hospitable at other times to his wife.

For an hour or more, the men of Boliney calmly and carefully gave their opinions on this case. Anyone was free to add his bit. The group seemed to value most the words of two or three of the older men who obviously were the town's leaders. The meeting continued until everyone had said all that he wanted to say. No one made a motion to take this or that action or to make this or that recommendation. Yet a consensus of opinion had been reached and everyone was satisfied with the decision. The tobacco was sold for seventy centavos and the money was returned to the Tiempo people. The drenching was considered an accident, then, and all was forgiven. The Boliney-Tiempo peace pact was still intact and stronger because of this testing.

In such a manner do the Tinguians settle their disputes and differences. In so doing they reveal a sense of justice and cooperation which indicates a strong moral background. Because of these traditions many of the Tinguians find a great attraction in Christianity, and especially in Protestant Christianity with its more democratic church polity. The people of Boliney are receptive to the message of our church. One of the young men of the town is training for the Protestant ministry.

UNESCO Conference Has Religious Note

THE fourth national conference of the United States National Commission for UNESCO met in Minneapolis, Minnesota, late in September and ended on a strong religious note.

In summarizing the work of the conference, Dr. George N. Shuster, president of Hunter College, New York, and new chairman of the commission, said:

"Let us note in conclusion that one of the themes of this conference which elicited particular interest was that of religious dedication.

"And indeed, as one views realistically the world which longs to breathe anew after decades of holocaust and despair, it becomes very clear that unless there be in the universe a center of goodness toward which all human history moves, one can with difficulty persuade oneself that whatever one tries to do to drain up the mighty flood of evil will in the long run prove to be much more than an illusion."

Regarding UNESCO, Dr. Shuster said, "Let us make UNESCO a mighty city of freedom and study, of confidence and accorded welcome to which even the poorest in our world, gored to the bone by agony, may turn confidently as a first expression of a future in which there will be a greater measure of respected law and cherished aspiration than all but a few human beings have so far known."

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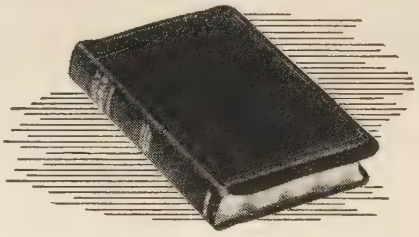

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Book Chat

(*Continued from page* 18)

zones of human living into which they cannot penetrate. Man has to get along with man if he is to be secure and happy. That necessity transcends all science. Man must make his peace with God, and that, too, transcends all secular force. And these necessities for man's adjustment to man and to God must be preached not as harsh demands but as emancipating power.

The close reasoning of this book, its simplicity of statement, and its wide range of European and Asiatic scholarship make it especially valuable to American readers. It is Oldham at his best.

RUSSELL L. DICKS and Thomas S. Kepler have collaborated on another volume of the Westminster Pastoral Aid series, called *And Peace At The Last*, which is concerned with the theme of death. Dr. Dicks writes of the experience of the last illness and death, endeavoring to get behind the psychology of one who is conscious of his approaching death. It is excellently done. Dr. Kepler has several short essays introducing some of the great classics of devotional literature dealing with the subject of death and immortality.

THOMAS S. Kepler's *Religion For Vital Living* deals with such questions as religious maturity, personal adjustment, Christian sainthood, and the ethics of Jesus. The book appears to be a series of addresses to young people, and what it lacks in unity is compensated for by copious references and originality of statement.

Books Mentioned in Book Chat

CHRISTIAN UNITY IS OUR BUSINESS, by Howard Elmo Short. St. Louis. The Bethany Press. Paper, 50 cents.

LET'S TALK IT OVER, by Frank E. Davison. St. Louis. The Bethany Press. 159 pp. Price $2.50.

YOU CAN LIVE FOREVER, edited by A. T. DeGroot. Evesham, Eng. Arthur James LTD. Available at The Bethany Press. St. Louis. Price $2.00.

LIFE IS COMMITMENT, by J. H. Oldham. New York. Harper & Brothers. 135 pp. Price $2.50.

AND PEACE AT THE LAST, by Russell L. Dicks and Thomas S. Kepler. Philadelphia. The Westminster Press. 94 pp. Price $1.50.

RELIGION FOR VITAL LIVING, by Thomas S. Kepler. Cleveland & New York. The World Publishing Co. 113 pp. Price $2.50.

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY, by John Paul, J. A. Huffman, Loyal R. Ringenberg and Robert D. Higley. Butler, Ind. The Higley Press. Price, $2.00.

This commentary on the 1954 International Uniform Lessons is an inexpensive and practical tool for the church school classroom. The style is simple; various charts, maps and illustrations are used to brighten its pages. The King James Version is used as the Bible text and conservative scholarship is in evidence, yet the writers have made apparent effort to satisfy various schools of interpretation. The book has a washable cover, and contains in its 320 pages some 300,000 words. Such a book makes valuable resource material when used with other commentaries or supplemented with individual research.

TABLELAND TRAILS, VOL. I, NO. 2. Single copies, $1.50. Subscription, $5.00.

A new quarterly magazine devoted to the history, folklore and cultural interests of the "Tri-State Area" of twenty-six counties of Pennsylvania, Maryland and West Virginia.

THE SHEPHERD LAD: A STORY OF DAVID OF BETHLEHEM, by Jean Brown Wagoner. Indianapolis. The Bobbs-Merrill Co. $2.00.

A refreshing presentation of the story of King David as a youth told in an informal and attractive way. The account begins with David's acquisition of his first lamb and ends with his enthronement as king of Israel. His harp-playing for King Saul, his friendship for Jonathan, his battle with the giant Goliath are all included, but the main emphasis is laid on his early youth as one of Jesse's sons, before his anointing by Samuel.

The greater part of the story deals with experiences which might well have been a part of the boy David's life—learning the tasks of a shepherd, early lessons in harp-playing, losing his first fight but later

(*Continued on page* 44)

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Book Reviews

(*Continued from page 42*)

learning how to win and at the same time be magnanimous. The descriptions of village life are vivid and colorful and David is presented as a lovable boy who wins all hearts.

CORRECTION: *Table Talk and Tidbits,* reviewed in the October issue of WORLD CALL, was published by the Judson Press, not the Muhlenberg Press, as it was listed.

Publications Received

THE OPTIONAL GOD, by Stephen F. Bayne, Jr. New York. Oxford University Press. $2.45.

THE SHEPHERD LAD, by Jean Brown Wagoner. Indianapolis. Bobbs-Merrill Co. $2.00.

THE GREATEST FAITH EVER KNOWN, by Fulton Oursler and April Oursler Armstrong. New York. Doubleday & Company. $3.95.

THE SHADOWS OF THE IMAGES, a novel by William E. Barrett. New York. Doubleday & Company. $3.95.

WITHIN THESE BORDERS, by John R. Scotford. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

PRIMARY TEACHER'S GUIDE, by Margaret Clemens McDowell, and JUNIOR TEACHER'S GUIDE, by Mary Odell, for *Spanish-Speaking Americans in the U.S.A.* Each, 50 cents.

WAR, PEACE, AND THE CHRISTIAN MIND, by James Thayer Addison. Greenwich, Conn. The Seabury Press. $2.50.

THE CHRISTIAN GOSPEL AND THE PARISH CHURCH, by Charles D. Kean. Greenwich, Conn. The Seabury Press. $2.50.

CHRISTIAN MISSIONS AND THE JUDGMENT OF GOD, by David M. Paton. Alec R. Allenson, Inc. 81 W. Van Buren St., Chicago 5, Ill. $1.75.

PLAYS AND PAGEANTS FOR MANY OCCASIONS, by Ernest K. Emurian. Boston. W. A. Wilde Co. $2.50.

JUNIOR STORY TALKS, by Marion G. Gosselink. Boston. W. A. Wilde Co. $2.00.

YOUTH EXPLORES THE BIBLE, by David R. Piper. Boston. W. A. Wilde Co. $2.50.

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE: International Conciliation Issues Before the Eighth General Assembly. New York. Columbia University Press. Paper, 25 cents.

THE CHRISTIAN SOCIETY, by Stephen Neill. New York. Harper and Brothers. $3.50.

WE CAN WIN OTHERS, by Theron Chastain. Philadelphia. The Judson Press.

KOREAN ADVENTURE, by Austin Pardue. New York. Morehouse-Gorham Co. $2.75.

YOU CAN TALK BETTER. (Junior Life Adjustment Booklet.) Chicago. Science Research Associates. 40 cents.

Story of a Cast-off

Little Premmani Found New Hope at Disciple Mission

PREMMANI stood at the screen door. She had come to talk with me and I could tell by the serious look on her face that it was something she wanted to say. She wanted to be baptized, and the things she said made me feel that the desire was genuine, so I readily gave my consent.

As I looked at her—and remembered—I saw the little Phenkan (cast-off) that she used to be. I met her first about eight years ago on the McGavrans' verandah in Takhatpur. They had found her with her baby sister and dead mother in a village. The beggar woman had died of cholera. When they found them, the baby sister was tugging at the dead woman's breast and little Phenkan was trying to understand what it was all about.

Since no one seemed to know who they were or where they had come from, the missionaries took charge of the children. The baby died and little Phenkan made her home on the mission compound. What a worldly-wise girl she was! She knew all the ways and talk of heathen village folk. She could discuss at length the reasons for her mother's death and fully believed it was due to evil spirits and black magic.

Later she came to Pendra Road, and just recently I learned that the bright-eyed, curly-headed Premmani in our Sumankhetan Middle School was the former cast-off. What a change had come over her; no longer the fearful, burdened, superstitious Phenkan of the Indian road, but the fun-loving, giggling, mischievous Premmani of our Middle School.

One Sunday morning Premmani was one of those in the long line who marched into the water to receive baptism at the hands of our pastor. That day Premmani took another step forward and became just that much further removed from the Phenkan of yesterday.

—VEDA HARRAH

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Disciple-Sponsored Educator Reports Encouraging Signs In Program Being Undertaken in India's Bengal-Orissa Area

By ELIZABETH MOONEY

Miss Elizabeth Mooney, formerly in educational work in Bengal-Orissa, India, is now serving on the faculty of the extension department of Allahabad Institute. In this capacity she is giving full time to literacy and publications. She is being sponsored financially by The United Christian Missionary Society in a venture of cooperation.

In a recent newsletter to her friends, Miss Mooney gives glimpses of life at "Literacy House" in Allahabad.

AS I look over the now empty front verandah which faces the quiet Jamna River I see again those first forty students sitting there on the opening day of our training course. I hear Dr. Frank Laubach welcoming these pioneers in this most challenging task of making learning easy for adults. I see him patiently going over and over the big Hindi charts helping these social workers, educators and church leaders to get the technique of teaching just right. I see small groups meeting in every available space in the house writing and rewriting, checking words, discussing and polishing until finally fifty more chapters to the *Anand* series are completed.

I see thirty members of our second course sitting on the floor of the living room. It is the last day of our course and we are giving out diplomas. . . . And as is the custom in India, there are several farewell speeches. One student has written a poem to express his appreciation of the course; another has composed a song. But one of the most remembered expressions comes from Mariamma John, a young Indian girl:

Course Appreciated

"What has impressed me most during this course is the way the staff has made us feel like a family. They have brought us close without leaving space between. They have sat with us and worked with us. We are all one in the literacy work."

As I eat my evening meal I feel again the urgency to hurry. For during these months there has been no lingering over meals. We must be through dinner quickly so that we can load up the jeep and the pick-up and be off to the villages for our evening teaching. And as we bounce over those village roads the dust settles on our hair and clothes. But the thrill we get from teaching these villagers makes up for all the difficulty of getting there.

Recently I saw a group of Muslim men being taught by Ravindra Lal. Some of these men had been reading for only two weeks but already could read some of the books in the tin-trunk library. One 62-year-old man read for us and his face filled with pleasure at his accomplishment. Several men wrote sentences on their slates as Ravindra dictated. In a week of writing practice these men have learned what it takes children a year or more to learn in school.

My prayer is always, "Loving Father, thank you for all the glorious sharing moments of the past months, for all that I have learned from the many you have sent my way. Help me to keep a world vision, to remember that 'no man lives to himself and no man dies to himself . . . but we are the Lord's and each other's.' Bless these walls, this house, this center, and all of its paths leading out to need. Keep us close to thee that we may know how to meet this need as the Greatest Friend the world has known would meet it."

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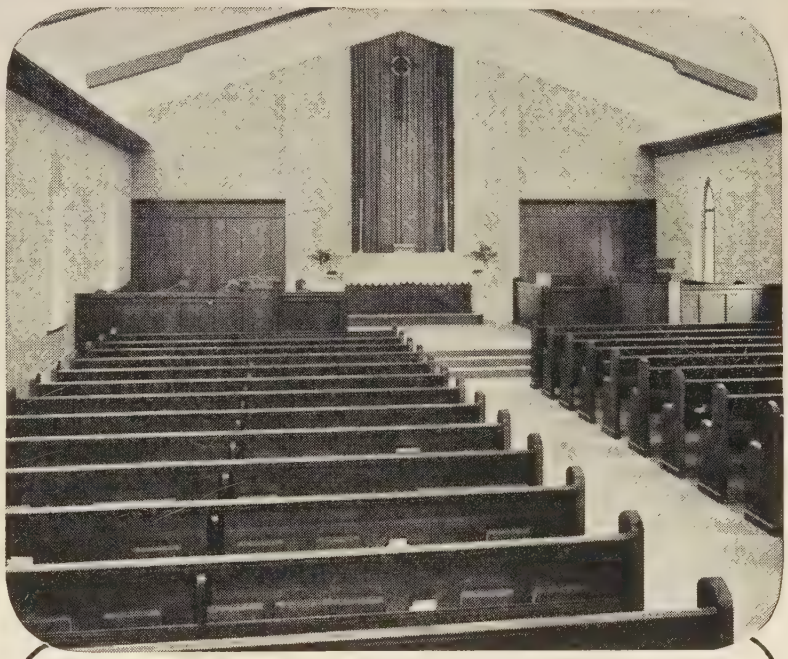

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World Call News Room

(*Continued from page 32*)

education, will leave on a trip to mission fields about Nov. 20. She will visit Japan, Philippines, Thailand and India, returning by way of the Holy Land and Europe.

Miss Velva Dreese, assistant executive secretary in the department of Christian Women's Fellowship, and a former missionary to the Philippines, will spend six months' educational leave in the Philippines helping with women's work there. Miss Margaret Lawrence, China Missionary on Field Assignment in the department of resources, will take over Miss Dreese's work during her absence, beginning on Jan. 1, 1954.

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Upon the nomination by the faculty of the School of Religion, Butler University conferred upon Samuel Maqbul-Masih the honorary degree of Doctor of Divinity in August. Dr. Maqbul-Masih, the first Indian to be so honored by Butler, served as a special lecturer in the department of missions in the School of Religion during the past academic year. Mrs. Maqbul-Masih received a Master of Science degree from Butler in religious education in June.

———

President and Mrs. Juan F. Santos of Laoag, Ilocos Norte, Philippines, have enrolled for graduate work in school and church administration this year at the George Peabody College for Teachers in Nashville, Tenn. President Santos has served both as president of Northern Christian College and as pastor of the Laoag Disciples Church for several years. Mrs. Santos is president of the Northern Luzon church women's organization and is dean of women at Northern Christian College.

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Wesley P. Ford, Disciple secretary-director for Northern California for the past four years, has resigned to become pastor of Central Christian Church, Pasadena, Calif.

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Mr. and Mrs. Clarence Fuqua, missionaries to Mexico with the United Society, have submitted their resignation, effective Nov. 1. Mr. Fuqua will be enrolled in the Bible College at Phillips University working toward the completion of his B. D. degree.

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Word has been received that Dr. Minnie Henley Rioch, retired missionary to India, died on Sept. 28. Born in England, Mrs. Rioch sailed for India in 1898 with her husband, David, a Canadian. They served for 34 years in India, she as a physician and he as an evangelist and educator. After retirement in 1932, they continued their interest in India, giving special attention to work for the blind.

David Rioch died in 1940. Mrs. Rioch is survived by a son and daughter, both physicians.

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In the main stream of Brotherhood activities.

Missionary Register

Departing for the Field:

Mr. and Mrs. Robert Nelson sailed Sept. 19 to Jamaica.

Mr. and Mrs. David Byerlee and Mr. and Mrs. W. Allen Byerlee sailed for Africa Sept. 24.

George Smedley, missionary to Paraguay, is studying in San Jose, Costa Rica, until December. He and Mrs. Smedley, who will remain in Florida, are on furlough.

A son, Lawrence Carl, was born June 11, 1953, to Dr. Robert and Gladys Bowers, Disciples of Christ missionaries at Lotumbe.

A son, Theodore Charles, was born Aug. 24 to Mr. and Mrs. Hallam Shorrock in Tokyo, Japan. Mr. and Mrs. Shorrock are also missionaries with the United Society.

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The Disciples of Christ Student Fellowship Ecclesia Conference was held at College Camp, Wisc., last August. The following new officers were elected: president, Newton Fowler, Lynchburg; vice-president, Kenneth Henry, Jarvis; secretary, Miss Joan Snyder, Phillips; and treasurer, Roger Heimer, Univ. of Nebraska.

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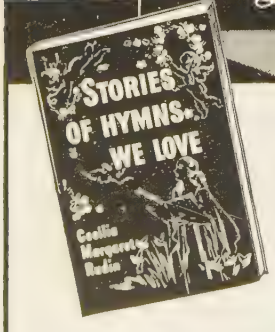
Dale Medearis, director of town and country church in the department of church development and evangelism of the United Society, returned Sept. 11 from a month's trip to Europe. Mr. Medearis was with a party of American town and country church leaders who attended a rural church institute sponsored by the World Council of Churches at Geneva, Switzerland. The group also toured sections of Europe to observe significant rural church projects.

Stories of Hymns We Love



By Cecilia Margaret Rudin, M. A.

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Mrs. Viola J. Ellington of Wichita, Kans., a member of the board of managers of the United Society, died Aug. 8, 1953, after an illness of two years. A member of the Broadway Christian Church, and a member of the Board of Directors of Phillips University at Enid, Oklahoma, she was well known for her church activities in the community and state.

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The 10th annual meeting of the International Christian Youth Fellowship Commission was held this summer at Camp Menucha near Portland, Ore. Howard C. Smith of Blue Island, Ill., was elected president for 1954. Other officers include Paul Crow, Alabama, associate president; and Miss Marty Bange, Canada, secretary.

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Miss Grace Lediard of Owen Sound, Ont., a former editor of the *Canadian Disciple,* was honored by Chief Justice J. C. McRuer at the Ritz-Carlton Hotel in Montreal on May 10, 1953, for her lengthy and devoted service to the Canadian Save the Children Fund. Miss Lediard is a sister of Mrs. R. A. Doan, a former vice-president of the United Society.

———

B. H. Bruner retired from the department of resources of the United Society on July 1, 1953, after serving for almost two years as editorial associate. He will serve ad interim pastorates during his retirement and plans to prepare several books for the press.

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Three Workers Picked For State Education Posts

THREE new state directors of Christian education have been appointed to the field staff of the department of religious education of The United Christian Missionary Society.

Walter J. Lantz of Ft. Worth, Texas, has been named director of Christian education for Oregon to assist Charles H. Addleman, state secretary. Mr. Addleman has served five years as secretary and director; his services now will be given solely to the former position.

Mr. Lantz is a graduate of Northwest Christian College and the Brite College of the Bible, T.C.U. For the past two years he has been director of religious education at the Magnolia Avenue Church, Ft. Worth.

Robert L. Neal of Santa Cruz, California, has been named director of Christian education for the churches in northern California.

Mr. Neal is a graduate of Northwest Christian College and also has a B.D. degree from Brite College of the Bible, T.C.U.

Lyle Harvey, Milroy, Indiana, has been named to succeed Miss Anna Clarke as director of religious education for the state. Miss Clark's death this year left the vacancy. Born in Receton, Saskatchewan, Canada, Mr. Harvey attended the University of Saskatchewan and was graduated from Johnson Bible College with an A.B. He is completing his thesis for the B.D. at the Butler School of Religion and also completing requirements for a Master's degree.

For Accuracy's Sake

WORLD CALL has received many comments as to the effectiveness of the July-August emphasis on social welfare. One reader raised a question as to a statement in Miss Mildred Beard's article that under Old Age and Survivors Insurance the worker's benefits are earned "through his own contributions over a period of time." Quite properly, this reader pointed out that under this plan the employer also contributes an amount equal to that paid by the employee and that this illustrates "favorable employee-employer cooperation." Miss Beard's point was that the benefits are related to the period of service and are not a "handout" based on need.

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THANKSGIVING HARVEST

Thanksgiving is the time of harvest.

But, harvest is the result of cultivation, of sowing, of growing, of reaping. "First the grain, then the blade, then the full corn in the ear."

Thanksgiving enlists from every one of us a deep feeling of gratitude for the goodness of God.

In working for the Kingdom of God we are engaged in preparing the soil and planting the seed, which is the Word, "and in due season we shall reap if we faint not . . . the fields are white unto harvest." . . .

For detail information about an Annuity and Annuity Rates write for "Time Adds Years to Your Life" to—

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Here and There . . . With *World Call*

Dear World Call Reader:

If it were not for the difficulty of selecting the most outstanding World Call church from among so many, I would be tempted to start a "Church of the Month" column. It would not be at all difficult to make the selection this month, for the laurels would certainly go to the First Christian Church of Macon, Georgia, where *E. E. Thompson* is the minister.

H. W. Fortson, who is well known throughout the brotherhood and active in the Macon church, wrote to inform us that they had voted to send World Call to every contributing family in the church. It is always a time of rejoicing when such news is received and we can welcome another church into the "Every Home Plan" fold. We are delighted to add Macon First to the Every Home list, and congratulate them on taking this forward step.

At the end of the year you will find this wide-awake church also listed with the Ten Per Cent Legion churches which at least doubled subscriptions. How will your church be listed?

To appear in the November issue, this letter must be written in September and it is hard to realize that it is time to talk about Christmas. You just don't get the Christmas spirit in September. But by the time you read this there will be a hint of frost in the air, or maybe more than a hint, and you will know that Christmas is just a skip and a hop away. You will feel a stir of the Christmas spirit and remember that it is time to renew all those gift subscriptions you sent last year. You will want to add new ones, too, so be sure to see the announcement elsewhere in this issue of World Call's Special Christmas Offer.

The offer will be good from November 1 to December 31, and you can get each subscription for only $1.50, one fourth less than the regular $2.00 rate! Where else can you buy Christmas presents at a 25% discount? Certainly none that would be as acceptable to every member of the family as World Call.

We will send a card bearing your name to announce your gift. Send us your list early so the card will arrive before Christmas. Make a note, or tie a string around your finger, to remind you to shop early and do it the World Call way. Your friends and relatives do not have to be members of Disciple churches to appreciate World Call. Lots of people read it who are not Disciples and they like it just as much as we do.

Sincerely yours,

Evylin R. Gribble
National World Call Secretary

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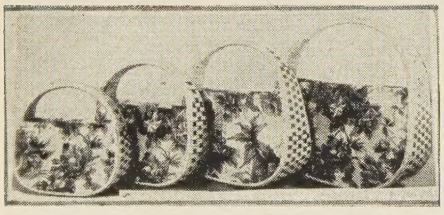

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Ten Per Cent Legion

IN issuing any complete list of subscriptions, it is inevitable that a publication will make several errors. World Call is gratified that only one error appeared in our tabulation of the Ten Per Cent Legion in the July-August issue.

Our figures in the Legion report showed the Fourth Avenue Christian Church, Columbus, Ohio, with 62 subscriptions and a 10% record. The report should have indicated 72 subscriptions and a 12% Legion standing.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1953 to August 31, 1953 Compared with July 1, 1952 to August 31, 1952

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1952-53	1953-54	1952-53	1953-54
Churches	$ 76,854.17	$ 97,546.92	$24,213.56	$25,191.33
Sunday Schools	14,827.76	16,028.93	1,242.04	850.77
Christian Women's Fellowships	23,815.88	20,433.59	2,162.29	2,918.41
Guilds	1,163.08	724.93	205.37	204.80
Youth Groups	5,741.57	6,688.90	95.65	132.04
Children's Groups	1,172.48	1,210.19	246.88	367.80
Individuals	5,985.75	2,280.25	1,870.50	3,929.00
Grand Totals	$129,560.69	$144,913.71	$30,036.29	$33,594.15
C.W.F. and Guild totals	24,978.96	21,158.52	2,367.66	3,123.21

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $15,353.02.

Last Column

Beautiful Things

THE desire for a fuller, richer life runs as an unbroken thread throughout the history of mankind. This yearning and aspiration to attain perfection is given expression in nearly every object of art. It is the dominant theme in literature and the inspiration of the world's great music. Religion, literature, music—these are the inseparable trinity to which man intuitively turns with faith and confidence for strength to hold a forward course unswervingly through every trial.

It is in these, rather than in the material things, that the spirit finds complete contentment. These irresistible forces alone possess the power to exalt and unify, and have inspired the noblest deeds of valor and sacrifice. However difficult the path, everyone will find courage in the knowledge that the beautiful things in life endure for all time.

—Anonymous

Truth has no special time of its own. Its hour is now—always, and indeed then most truly when it seems most unsuitable to actual circumstances.

—Albert Schweitzer

Positive Thoughts

It is your negative thinking that is wrecking so many of your days. You begin with fears, you work with misgivings, you end with disappointments. The cure is to begin thinking positively. Begin to say, "I know," instead of "I wonder." Look into the face of the worst day and say, "I can," instead of "I wonder."

Walk up to every impossible situation and shout, "I'll try," instead of settling down and wailing "What's the use?" Instead of praying, "God help me," begin as David did, "The Lord is my shepherd, I shall not want."

Trust God and trust life. If you do trust God, life will not let you down, for "all things work together for good to them that love God."

—*The Christian Challenger*

Every great thing has its roots in silence. Jesus took thirty years of preparation for three years of work.

—J. H. Snowden

Good News!

It should never be forgotten that Christianity did not come into the world through the editorial page; it came through the news columns. It was a news event—front-page, stop-the-press news. Something happened. "The Word became flesh and dwelt among us." The gospel was first preached as news. Whenever it has been preached with power, it has been preached as news. Whenever it has dwindled down to mere advice, become merely editorial Christianity, it has evaporated into a cloud as vague as fog.

—Halford E. Luccock

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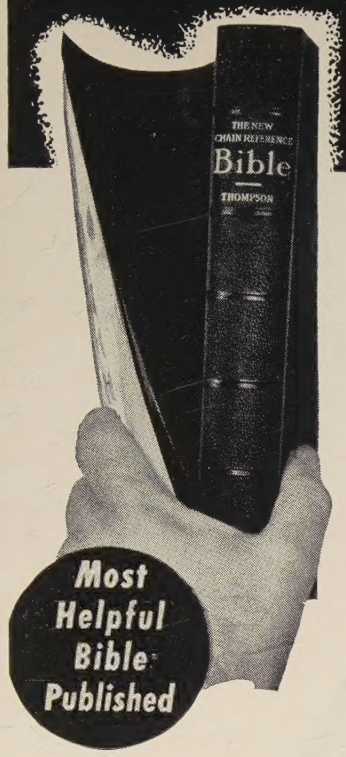

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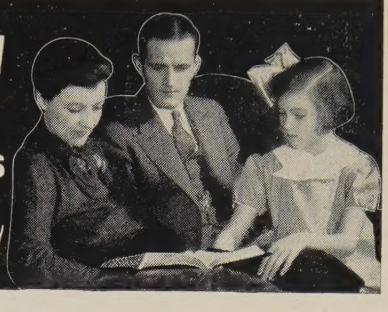

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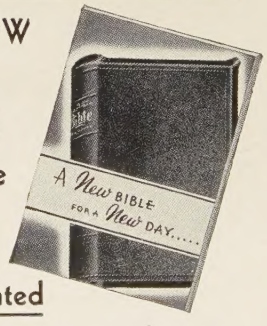

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